



Figies Reuerendi in Christo  
Dñi: Lanceloti Andre  
Episcopi Wintoniensis,



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Episcopi Wintoniensis,



Nineteen Sermons  
concerning  
**PRAYER.**

The first six shewing the  
nature of Prayer, as a pre-  
parative thereunto; the  
residue a large and full  
exposition upon the  
LORDS PRAYER.

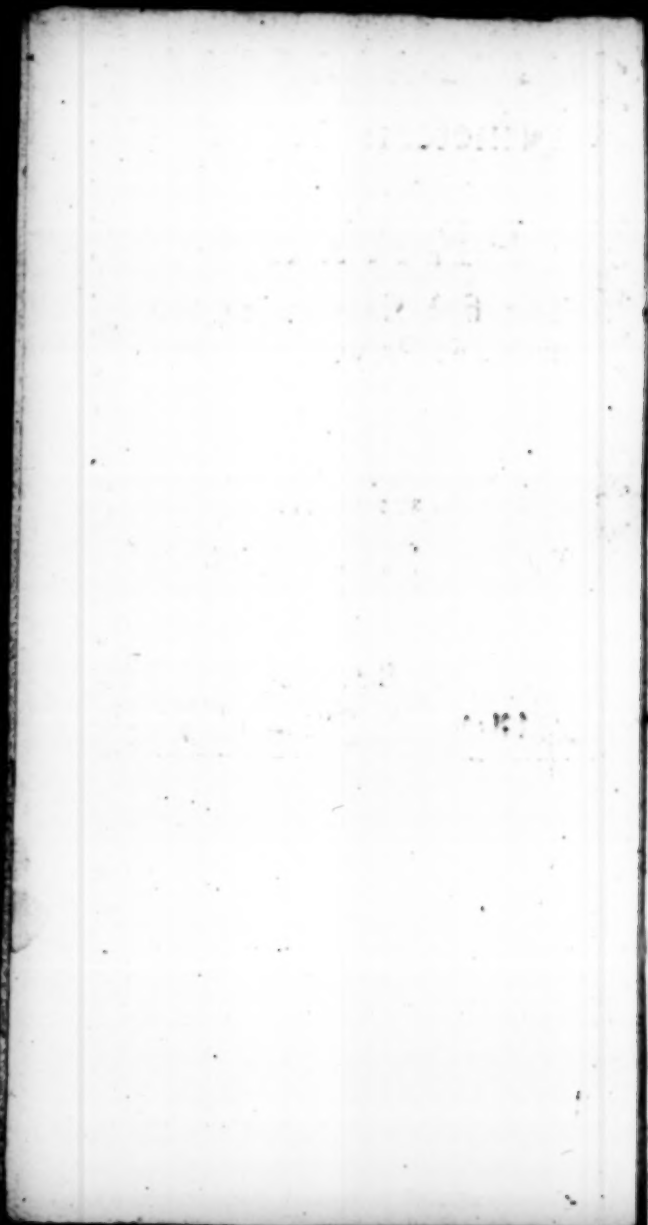
By that learned Divine,  
LANCELOT ANDREWS,  
Doctour of Divinitie and  
late Bishop of  
*Henry Winchester. Dering.*

James iv. 3.

*Ye aske and receive not, because ye aske  
amisse: that ye may spend it upon  
your lusts.*

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To the Christian  
*Reader.*

**T**He excellency of the dutie of Prayer, as being in it self glorious to God, necessary and helpfull both to our selves and others, ought to rouse up our diligence, lest the ignorance in the performance of it, therefore prove most dangerous, because Prayer is most excellent. The consideration whereof, if it moved the Apostles themselves to desire a Pattern, with what earnestnesse should we re-

A 2 quest

*To the Reader.*

quest and labor for the Explanation of it. Now concerning this particular tractate I onely say, Peruse it: commend it I need not, for the Authours worth is so well known, that he needeth not any mans commendation; and the Work it self so perfect and elaborate, that it needeth not the Authours.

*Farewell.*

The



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The Texts of Scripture  
handled in this work.

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Sermon 1.

**N**ot that we are sufficient of  
our selves to think any thing  
as of our selves , but our  
sufficiency is of God, 2. Cor.  
iii. 5. Page 1.

Sermon 2.

Every good giving, and every per-  
fect gift is from above , and  
cometh down from the Father  
of lights, with whom is no va-  
riablenesse, nor shadow of tur-  
ning, Jam. i. 17. page 26.

Sermon 3.

Aske, and it shall be given you ;  
seek, and ye shall find ; knock,  
and it shall be opened unto you,  
Matth. vii. 7. page 50.

## The Table.

### Sermon 4.

*Likewise the Spirit also helpeth our infirmities : for we know not what to pray as we ought : but the Spirit it self maketh request for us with sighes which cannot be expressed,*  
Rom. viii. 26. page 77.

### Sermon 5.

*And so it was, that as he was praying in a certain place, when he ceased, one of his Disciples said unto him, Master, teach us to pray, as John also taught his Disciples,*  
Luke xi. 1. page 103.

### Sermon 6.

*And he said unto them: When ye pray, say: Our Father which art in Heaven, Hallowed be thy Name: Thy Kingdome come: Let thy will be done, even in Earth as it is in Heaven, &c.* Luk. xi. 2. page 127.

Sermon

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*As we forgive them that tres-*

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*passé against us, page 339.*

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*And lead us not into temptation,  
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*But deliver us from evil,  
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Sermon 18.

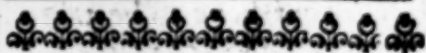
*For thine is the Kingdom, Power  
and Glory, for ever and ever,  
page 409.*

Sermon 19.

*Amen. page 425.*

A Pre-





# A Preparation to Prayer.

The first Sermon.

2. COR. iii. 5.

*Not that we are sufficient of our  
selves to think any thing as  
of our selves : but our suffici-  
ency is of God.*

**T**ouching our hope  
which we have con-  
cerning the perform-  
ance of Gods promises,  
the Apostle saith, Heb. vi. that un-  
to the full assurance of hope there  
must be diligence shewed, and  
that we are to prepare our selves  
to receive Christ, and also having  
received him with all his benefits,  
to strive to hold him fast, and ne-

i. P. B. 8

ver

ver suffer our hope to be taken from us. Upon which points, the doctrine that is to be delivered out of this Scripture doth follow by good consequence: for of these points of *holding fast our faith in Christ*, two questions may arise, which may be answered by the Apostles words in this place. For whereas it may be demanded, first, *whether we be able of our own strength to shew forth that diligence that is required to assure us of our hope?* The Apostle resolveth us of that doubt, saying, *We are not able of our selves to think any good as of our selves.* Secondly, because it may be objected, *If we be not able of our selves, from whence then may we receive ability?* he addeth, *that our sufficiency is of God*; from whose goodnesse it cometh that we are able to do any good thing whatsoever: to the end that when God standeth without, *knocking at the doore of our hearts*, Rom. iii. for the performance of such duties as please

please him, we, in regard that of our selves we cannot do the least thing that he requireth, should knock at the gate of his mercy, that he would minister to us ability to do the same, according to his promise, Matth. vii. *Knock and it shall be opened to you.* That as by the preaching of the Law there was opened unto us the *doore of faith*, Acts xiv. and as the Creed is unto us a *doore of hope*, Hof. ii. 15. So the consideration of our own insufficiency might open unto us a doore unto prayer, by which we may sue unto God for that ability which we have not of our selves. So this Scripture hath two uses: first, To preserve us from errour, that we seek not for that in our selves which cannot be found in us: secondly, for our direction, That seeing all ability cometh from God, we should seek for it where it is to be found. Both these things are matter very necessary to be known: The first ser-

verth to exclude our boasting, Rom. iii. 27. We ought not to boast of our ability, *Because we have none.* The second is a means to provoke us to call upon God by prayer, that from him we may receive that which is wanting in our selves.

To speak first of the negative part: Both heathen and holy writings do commend to us this saying, *γνώθι σεαυτὸν*, but in a divers sense. The Heathen use it as a means to puff up our nature, that in regard of the excellency which God hath vouchsafed us above other creatures, we should be proud thereof; but Christian Religion laboureth by the knowledge of our selves and of our misery to cast down every high thing that exalteth it self against the knowledge of God, and to bring into captivity all imaginations to the obedience of Christ, 2. Cor. x. 5. So while heathen Philosophers will us to consider the excellent virtues

tues wherewith mans nature is endued, the Scriptures all along put us in mind of our insufficiency, and tell us, *That if any man seem to himself to be something, when he is nothing, he deceiveth himself in his own fancy,* Gal. vi. 3. *And if any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know,* 1. Cor. viii. 2.

Amongst the places of Scripture, which the holy Ghost useth to shew our insufficiency, none doth so much disable our nature as this place of the Apostle, which denyeth unto us all power ever to conceive a good thought, so farre are we off from fulfilling that good which we ought.

In this negative we are first to consider these words whereby the holy Ghost doth disable us, *We are not able to think any thing*: Secondly, the qualification, in these words, *as of our selves*.

In denying our ability, he set-

teth down three things, 1. *Not able to think*, 2. *any thing*. 3. This want of ability is imputed, not to the common sort of men onely, but even to the Apostles themselves, who of all other seemed to be most able. The Apostle to shew our insufficiency telleth us, *We are not able so much as to think any thing*; therefore much lesse are we able fully to perform that good which is enjoyned us. For where-as there are seven degrees to be considered in the effecting of any thing, to think that which is good, is the least and lowest degree; which being denyed unto us doth plainly shew what is our imperfection.

The first thing to be observed in undertaking any good, is the *Accomplishing* of it: secondly the *Working* or *Doing* of the thing required: thirdly the *Beginning* to do it: fourthly, to *Speak* that which is good: fifthly, to *Will* and *Desire* it: sixthly, to *Understand*: seventhly,

ly, to *Think*: But the Scripture doth deny all these unto us. The *perfecting* or *bringing to passe* of that which is good, is not in our selves: *To will is present with us; Sed bonum perficere non invenio*, Rom. vii. 8. *Deus est &c.* It is God which enableth us to perform, Phil. i. 7. This we find by experience to be true in things that are evil. The brethren of Joseph, when they sold him to the Egyptians, had a purpose to work their brothers hurt, but they had no power to perform their wicked attempts; *For God turned their wicked purpose to good*, Gen. l. 20. When Paul was going to Damascus with purpose to persecute the Church, it pleased God in the way to stay his purpose, so that he could not perform that evil which he intended, Acts ix. 9. Thus much the Wiseman sheweth, when by an example he proveth, *That the strongest doth not alwaies carry away the battel*, Eccles ix. 13. The heathen themselves  
fay

say that heroicall virtues are in the mind of man, but if any singular thing be done, it is the Gods that give that power: And the Pelagian saith, though we be able to begin a good work, yet the accomplishment is of God.

2. We are not able *Facere*, no more then we were able to *Effect*: for so saith Christ, *Sine me nihil potestis facere*. The Prophet saith, *Scio quod viri non est via ejus*, Jer. x. 23. If it be not in mans power to order his way, and to rule his own steps, much lesse is he able to hold out to his journeys end; but it is God that ordereth and directeth mans steps, Prov. xvi. 9. Therefore Paul saith, *The good I would do, I do not*, Rom. vii. 17. And if we do any good, that it be effected; yet it is the work of God in us, as the Prophet confesseth, *Domine, omnia opera nostra operatus es in nobis*, Esay xxvi. 12.

3. The *Inchoation* or *Beginning* of that which is good is denied us :



us : though we purpose in our hearts to perform those duties of godlinesse that are required, yet we have not the power to put them in practice, *Filii venerunt ad partum & non sunt vires pariendi*, Esa. xxxvii. *The children are come unto the birth, and there is no strength to bring forth.* If we begin to do any good thing, it is *Deus qui cepit in nobis bonum opus*, Phil.i.6. In consideration of which place Augustine saith of the Pelagians, *Audiant qui dicunt, A NOBIS ESSE CŒPTUM, A DEO ESSE EVENTUM* : Here let them learn of the Apostle, That it is the Lord that doth begin and perform the good work.

4. The power to *Speak* that which is good is not in us ; for as the Wiseman saith, *A man may well purpose a thing in his heart, but the answer of the tongue cometh from the Lord*, Prov. xvi. 1. Whereof we have often experience. They that have the office of teaching in

the Church, albeit they do beforehand prepare what to say, yet when it cometh to the point, are not able to deliver their mind in such sort as they had purposed: as on the other side, when God doth assist them with his spirit, they are enabled on a sudden to deliver that which they had not intended to speak.

5. As the ability of *Effecting* was attributed to God, so is the *Will*, Phil. ii. 14.

6. For *Understanding*, the Apostle saith, *The naturall man perceiveth not the things that are of the spirit of God*, 1. Cor. ii. For the *wisdom of the flesh is enmity with God*, Rom. viii. 7.

7. The power of *Thinking* the thing that is pleasing to God is not in us; so farre are we from understanding or desiring it, as the Apostle in this place testifieth. And therefore where the Prophet speaketh generally of all men, Psal. xciv. *The Lord knoweth the thoughts*

thoughts of men, that they are but vain; the Apostle affirmeth that to be true of the wisemen of the world, that are endued onely with the wisdom of the world, and the flesh, that *their thoughts are vain also*, 1. Cor. iiii. 19, 20.

Secondly, that we should not think that the want of ability standeth onely in matters of difficulty and weight, the Apostle saith not, we are unable to think any *weighty thing*, but even that without the speciall grace of Gods spirit we cannot think *any thing*. So Augustine understandeth Christs words, John xv. where he saith not, *Nihil magnum & difficile*; but, *Sine me nihil potestis facere*. This is true in naturall things for we are not able to prolong our own life one moment; the actions of our life are not of our selves but from God, in whom we *live, move, and have our being*, Acts xvii. Therefore upon those words of Christ, *Ego a meipso non possum facere*

*cere quicquam, nisi quod video Patrem, I of my self can do nothing, but what I see my Father do, &c. John v. 19, Augustine saith, Ei tribui quicquid fecit, à quo est ipse qui facit. But the insufficiency of which the Apostle speaketh is not in things naturall but in the ministration of the spirit: So he saith, that God of his speciall grace hath made them able Ministers of the new Testament, not of the letter, but of the spirit: His meaning is, that no indvour of men can indue us with the grace of repentance, with faith, hope, and Christian charity, except the inward working of Gods spirit. As the Apostle speaketh of the gift of tongues, of the understanding of secrets, and of all knowledge without charity, *Nihil mihi prodest*, 1. Cor. xiii. so all our endeavours are unprofitable to us, unlesse God by his spirit do cooperate with us. For, *He that, a'ideth in me, and I in him, the same bringeth forth much fruit,*  
John*

John xv. 5. that is, *the fruit of righteousness, the end whereof is eternall life*, Rom. vi. 22.

Thirdly, the persons whom he chargeth with this want of ability are not the common sort of naturall men, that are not yet regenerate by Gods spirit, 1. Cor. ii. but he speaketh of himself and his fellow-apostles. So these words are an answer to that question, 2. Cor. ii. 16. *ὁὗτος τὸν τις ικανός*; *Unto these things who is sufficient*? he answereth himself, *Not we*; for we are not able of our selves to think a good thought, much lesse are we fit of our selves to be means by whom God should manifest the favour of his knowledge in every place: So that which Christ spake, John xv. he spake to his Disciples; who albeit they were more excellent persons then the rest of the people, yet he telleth them, *Sine me nihil potestis facere*.

The negative being generall, we may make a very good use of it,

it. If the Apostles of Christ were unable, how much more are we? If Jacob say, *I am unworthy of the least of thy blessings*, Gen. xxxii. If John Baptist say, *I am not worthy*, Matth. iii. If Saint Paul confesse, *I am not worthy to be called an Apostle*, 1. Cor. xv. much more may we say with the Prodigall sonne that had spent all, *I am not worthy to be called thy sonne*, Luke xv. and with the Centurion, *I am not worthy thou shouldest come under my roof*. Matth. viii.

The reason of this want of ability is, because the nature of men cannot perform that which the Apostle speaketh of, neither as it is in an estate decayed through the fall of Adam, and that generall corruption that he hath brought into the whole race of mankind; nor as it is restored to the highest degree of perfection that the first man had at the beginning. Adam himself when he was yet perfect could not attain to this: for he

was

was but a *living soul*; the second Adam was a *quickning Spirit*, 1. Cor. xv. And it is not in the power of nature to elevate and lift it self up, to conceive hope of being partakers of the blessednesse of the life to come, to hope to be made *partakers of the Divine nature*. 2. Pet. i. and of the heavenly substance: If men hope for any such thing, it is the spirit of God that raisech them up to it. As the water can rise no higher then nature will give it leave, and as the fire giveth heat onely within a certain compasse; so the perfection which Adam had was in certain compasse: the light of nature that he had did not reach so high as to stirre him up to the hope of the blessednesse to come; that was without the compasse of nature, and cometh by the supernaturall working of grace. As we are corrupt, it never cometh into our minds to hope for the felicity of the life to come; *For all the thoughts*

*thoughts of mans heart are onely evil, and that all the day long, Gen. vi.*

That is true, which the Apostle witnesseth of the Gentiles, Rom. ii. 13. *That they by nature do the things of the Law*; if we understand it of morall duties: for the very light of nature doth guide us to the doing of them. But as the Prophet saith, Psal. xvi. 2. *My goodnesse doth not extend to thee*: So whatsoever good thing we do by the direction of naturall reason, it is without all respect of God except he enlighten us before. Therefore in our Regeneration, not onely the corruption of our will is healed, but a certain divine spark of fire, and zeal of Gods Spirit is infused into us, by which we are holpen to do those duties of piety, which otherwise naturally we have no power to do.

Now followeth the Qualification of this generall negative sentence. For where the Apostle hath said,



said, *We are not able to think any thing of our selves*; the Scripture recordeth divers good purposes that came into the hearts of Gods servants. The Lord himself said of David, *Whereas it was in thine heart to build an house to my name, thou diddest well in thinking so to do*, 1. King. viii. 18. The Apostle saith of unmarried folks, *that they care for the things that belong to the Lord, how they may please the Lord*, 1. Cor. vii. 32. But the Apostle sheweth, that if we have any such thoughts at any time, they do not proceed from us.

By which words the Apostle, no doubt, maketh this distinction, that there are some things that come of us, and are of our selves: again there are other things that come from us, and yet are not of us. That is from and of our selves, that groweth in us naturally: That is said to be from our selves, but not of our selves, w<sup>ch</sup> is ingrafted in us. It is the true Olive that  
from

from it self and of it self yieldeth fatnesse; and the wild Olive being ingrafted in it, doth *from it self* yield fatnesse, but not *of it self*, but as it is by inficion made partaker of that fatnesse which naturally is in the true Olive, Rom. xi.

*Figmenta cogitationis* are from and of *our selves*; but if any divine and spirituall thoughts come into our hearts, the *Lord God is the Potter that frameth them in us*, Jer. xviii. 6.

The Apostle saith, *Scio quòd in me, hoc est, in carne mea, non habitat bonum*, Rom. vii. 18. But *sinne dwelleth in me*, ver: 17. therefore sinne, that dwelleth in us, is *from us*, and *of us*; but the grace of Gods spirit, which dwelleth not in us but doth carry guest-wise, is that which is *from us* but not *of us*.

Our Saviour saith, Luke xxiv. 38. *Why do thoughts arise in your hearts?* Such thoughts are *from us*, and *of us*; but those thoughts, that  
come

come from the *Father of light*, Jam. i. are from *our selves* but not of *us*. All that we have by the strength of nature, is said to be of *our selves*, and from *our selves*; but the power wherewith we are endued from above to the doing of heavenly and spirituall things, is of *our selves*, but not from *our selves*. *Perditio tua ex te, Israel* Hof. xiii. that is from *us* and of *us*: *Tantummodo salus ex me*; that is neither of *us* nor from *us*.

The Apostle saith, 1. Cor. xv. *I persecuted the Church*: that was from *himself* & of *himself*: but, when he saith, *Yet I laboured more then they all*, he correcteth that and saith, *yet not I, but the Grace of God with me*: because that was of *himself* but not from *himself*, but from the grace of God which did cooperate with him. Sinnes are of *our selves* and from *our selves*, but not good actions. *Hoc piarum mentum est, ut nihil sibi tribuant*, This is the part of godly souls, that they

they attribute nothing to themselves, August. It is dangerous to ascribe too little to the grace of God ; for then we robbe him of his Glory : but if we ascribe too little to our selves, there is no danger ; for whatsoever we take from our selves , it cannot hinder us from being true Christians : but if we ascribe that to the strength of our own nature which is the proper work of grace, then do we blemish Gods glory.

The affirmative part is, *Our sufficiency is of God.* So that albeit in regard of themselves he said, *Who is sufficient to these things ?* yet, having ability from God, he is bold to say, *Omnia possum in eo qui me corroborat,* Phil. iv. 13. The Apostle willeth Titus to choose *sufficient men, such as were able to exhort with wholesome doctrine,* Tit. i. 9. that is, such as God hath made able : So he speaketh of all in generall, that *God the Father hath made us meet to be partakers of the*

*the inheritance of the Saints in light*  
Col. i. 12.

As none are meet but such as  
are made meet; so there are none  
*ἀξιον*, worthy, but *ἀξιωδις* such as  
are made worthy, Luke xx. 21. The  
Apostle saith, *I was indeed to come*  
*to you, that ye might receive a se-*  
*cond grace*, 2. Cor. i. 15. Where-  
by he sheweth that to be true  
which Saint Peter affirmeth, *That*  
*the grace of God is manifested*, 1. Pet.  
iv. And so much we are to under-  
stand by the words of the Evange-  
list, when he saith, *That from the*  
*fulnesse of Christ, we received grace*  
*for grace*, John i.

As Noah is reported to have  
found grace in the sight of God, Gen.  
vi. so many do find grace with  
God: first he worketh grace in  
men by the means of his word,  
when before they were void of  
grace, *The grace of God hath appea-*  
*red to all, teaching them*, Tit. ii. 12.  
Also by the means of the crosse,  
Job xxxiii. Psal. cxix. and by that  
he

he worketh a second grace that is  
 inherent, whereby they are in-  
 abled to do the duties of holinesse.  
 In which respect, as he is said to  
 give grace, Prov. iii. *Humilibus*  
*dat gratiam*: so we receive grace,  
 2. Cor. vi. 1. After God by his  
 spirit hath thus enabled us, we  
 are said to be able and meet to  
 do those things which we are  
 commanded; so that though our  
 righteousness be but *menstrualis*  
*justitia*, Isa. lxiv. he will not re-  
 ject it: though our zeal in godli-  
 nesse be but as *smoking flax* or the  
*broken reed*, he will not *quench*, nor  
*break* it, Isa. xlii. and though the  
 measure of our charity exceed not  
 the cup of cold water, yet we shall  
 not *lose our reward*, Matth. x. And  
 though *the afflictions of this life*,  
*which we suffer for Christs sake*, be  
 not worthy of the glory that is to be  
 revealed, yet, as the Evangelist  
 speaketh, *καταξιδιόσονται*, Luke  
 xxi. For if we suffer together  
 with Christ, we shall be glorifi-

*ed with him, Rom. viii. 17.*

So then the summe of all cometh to this : Where the Apostle exhorteth, *Let us have grace*, Heb. xii. the question is, From whence we may have it? It is certain we have it not of our selves ( for it is a Divine thing ) therefore we must have it from him that is the Well of grace, John i. 14. It we come to him *out of his fulnesse we shall receive grace for grace*. He is not a Well locked up, but such an one as standeth open that all may draw out of it: Therefore the Apostle saith that the grace of God is *gratis* in 1. Pet. i. 13. And, as Salomon saith, *bonus vir haurit gratiam*, Prov. xii. 2.

The means to obtain this grace at the hands of God, is by prayer. For he hath promised to *give his holy Spirit to them that ask it*, Luke xi. And having received grace from God, we shall likewise have *bonam spem per gratiam*, 2. Thess.

2. Theſſ. ii. He hath promiſed that *those that ſeek ſhall find*, Matth. vii. If in humility we ſeek for grace from God, knowing that we have it not of our ſelves, we ſhall receive it from God, for *he giveth grace to the humble*, 1. Pet. v.

Seeing then that in us there is no ability, no not ſo much as to think any thing, and all ability cometh from God, we are to learn from hence, that if God ſay, Turn to me and I will turn to you, we muſt pray, *Convert thou us, O Lord, and we ſhall be converted*, Lam. iv. If he ſay to us, *Make you clean hearts*, Ezech. xviii. becauſe that is not in us, we muſt pray, *Create in me a clean heart, and renew a right ſpirit in me*, pſal. li. 10. When Chriſt ſaith, *Believeſt thou this?* John xi. for as much as *faith is the gift of God*, Ephes. ii. we are to pray with the Diſciples, *Domine, adde nobis fidem*, Luke xvii. 5. When the Apoſtle exhorteth, *perfecte ſperate*. 1. Pet. i. 13. we ſhould ſay

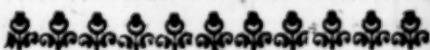


say with the Prophet, *Lord, my hope is even in thee*, psal. xxxix. And where our duty is to love with all our hearts, because we cannot perform this without the assistance of Gods Spirit, we are to pray, that *the love of God may be shed in our hearts by the holy Ghost*. Rom.

v. 5.

C

The




## The second Sermon.

JAMES I. 16, 17.

*Erre not, my dear brethren.*

*Every good giving, and every perfect gift is from above, & cometh down from the Father of lights, with whom is no variablenesse, neither shadow of turning.*

 Saint Paul 2. Cor. iii. 5. telleth us, that we are not sufficient to think a good thought, but our sufficiency is of God; so the Apostle saith, It is God onely from whom every good giving, and every perfect gift cometh; and that we shall erre, if we either think that any good thing which we enjoy cometh from any other but from God, or that

that any thing else but Good proceedeth from him: so that as well the ability which man had by nature, as our enabling in the state of grace, is from God. *He is the fountain, out of whom* (as the Wise-man saith) *we must draw grace by prayer*, which is, *Sinulagratie*, the conduit or bucket of grace. Therefore he promiseth in the old Testament, *To poure upon his Church both the Spirit of grace and of prayer*, that as they sue for grace by the one, so they may receive it in by the other, Zach. xii. 10. Unto this doctrine of the Apostle in this place, even those that otherwise have no care of grace do subscribe, when they confesse themselves to be destitute of the good things of this life, & therefore cry, *Quis ostendet nobis bona?* Psal. iv.

As before the Apostle shewed that God is not the cause of any evil; so in this verse he teacheth, there is no good thing but God is the authour of it. If he be the

fountain of every good thing, then he cannot be the cause of evil; for *no one fountain doth out of the same hole yield sweet and bitter water,* Jam. iii. 11.

Secondly, if every good thing be of God onely, then have we need to sue to him by prayer, that from him we may receive that which we have not of our selves. Wherefore as this Scripture serveth to kindle in us the love of God, for as much as he containeth in all good things that we can desire; so it is a speciall means to provoke us to the duty of prayer.

This proposition hath two parts: first, an Universall affirmative, in these words, *Every good giving*; secondly, a prevention. For where it may be objected, that howsoever some good things come of God, yet evil things also may successively come from him. (even as the Heathen say that Jupiter hath divers boxes, out of which he doth poure both good and evil) the

the Apostle preventeth that objection, and saith, *that with God there is no variablenesse, nor shadow of changing*: So that as the meaning of these words in the prophet Hosea xiii. 9. *Salus tua tantummodo ex me*, is both, that salvation is *only* of God, and that *nothing else* but salvation cometh from him; so the Apostles meaning in these words is both that God is *only* the cause of good, and that he is the cause of *nothing else* but good, least when we are tempted unto evil, we should make God the Author of all such temptations.

The former part of the proposition, called *subiectum*, is, *Every good giving, &c.* The latter part, called *pradicatum*, is, *descendeth from above.*

Where the Heathen call all virtues and good qualities which they have, *ἔξουσιν* of *having*, the Apostle calleth them *δόντες*, and *δωρίματα*, of *giving*, to teach us that whatsoever good qualitie is in any

man, he hath it not as a quality within himself, but he receiveth it from without as it is a gift. Esau, speaking of the blessings bestowed upon him, saith, *I have enough*, Gen. iii. 3. And the rich man, Luke xii. *Soul, thou hast much good*; as though they had not received them from God: But the Saints of God speak otherwise. Jacob saith, *These are the children which God hath given me*, Gen. xxxiii. 5. Again, when pilate without all respect of God, of whom the Apostle saith, *There is no power but of God*, Rom. xiii. said, *Knowest thou not that I have power to crucifie and to loose thee*? our Saviour said, *Thou shouldest not have any power over me, except it were given thee from above*, John xix. 10.

The consideration hereof serveth to exclude our *boasting* Rom. iii. That *the Wiseman boast not of his wisdom*, Jer ix. seeing wisdom, strength, and whatsoever good things we have, are the good gift

gift of God, as the Apostle telleth us, *Quid habes, quod non accepisti?* 1. Cor. iv.

Secondly, this division is to be marked, that of the good things which come from God, some are called *Donationes*, others *Dona*: and to these two substantives are added two adjectives; whereof one doth adde to the *givings* of God *goodnesse*, the other to the *gifts* of God ascribeth *perfecti-on*.

The first errour the Apostle wil-  
leth them to beware of, is, That  
they think not that God is the  
cause of any evil; because every  
good thing cometh from him. The  
second errour is, That they should  
not conceive this opinion, that the  
main benefits are from God, and  
the lesser benefits are from our  
selves; not so, for the Apostle tel-  
leth us, that as well *every good gi-  
ving, as every perfect gift, is from  
above*.

That which the Apostle calleth

*Donatio*, is a transitory thing: but by *Gift* he meaneth that which is permanent and lasting. Joseph is recorded to have given to his brethren, not onely *corn*, but *victuals to spend by the way*, Gen. xlv. 21. So by *giving* the Apostle here understandeth such things as we need in this life, while we travel towards our heavenly countrey; but that which he calleth *gifts*, are the treasures which are laid up for us in the life to come: And thus the words are used in these severall senses.

Of things transitory the Apostle saith, *No Church dealt with me in the matter of giving.* Phil. iv. 15. there the word is *Donis*, but speaking of the good things that come to us by Christ, he saith, *The gift is not as the fault*, Rom. v. 16. where the word is *δωρεμα*.

By *Givings* he understandeth, beauty, strength, riches, and every transitory thing whereof we stand in need, while we are yet in  
our



our journey towards our heavenly, country, such as Job speaketh of, *Dominus dedit, Dominus abstulit*, Job i. 21. By gift he meaneth the felicity that is reserved for us after this life, the kingdome of heaven, that whereof our Saviour saith to Martha, Luke x. *Mary hath chosen the better part, which shall not be taken from her.*

That which is a stay to us in this life, is *Beas*, but *the things which neither eye hath seen, nor ear heard, all which are reserved for them that love God*, 1. Cor. ii. these are *συνίσματα*: and as well the one as the other come from God. So much we are taught by the adjectives that are joyned to these words. *Givings* are called *good*, and the *Gifts* of God are called *perfect*; In which words the Apostles purpose is to teach us, that not onely the great benefits of the life to come, such as are perfect, are of him; but that even that good which we have in this life, though

it be yet imperfect and may be made better, is received from him, and not else where. *Who doth despise little things?* saith the prophet Zach, iv. 10.

God is the Authour both of *perfect* and *good things*: As the Image of the prince is to be seen as well in a small peece of coyn, as in a peece of greater value; so we are to consider the goodnesse of God as well in the things of this life, as in the graces that concern the life to come; yea even in this, *To think that which is good*, 2. Cor. iii. Of him are the small things, as well as the great. Therefore our Saviour teacheth us to pray, not onely for that perfect gift, *ut adveniat Regnum*, but even for these lesser good things, which are but his givings, namely, that he would *give us our dayly bread*.

Vnder Good is contained all gifts both naturall or temporall. Those givings which are naturall, as to live, to move, and have understanding,

derstanding, are good; for of them it is said, *God saw all that he made, and lo all was good*, Gen. i. Of gifts temporall, the Heathen have doubted whether they were good, to wit, riches, honour, &c. but the Christians are resolved that they are good, 1. John iii. So our Saviour teacheth us to esteem them, when speaking of fish and bread he saith, *If you, which are evil, can give your children good things*, Luke xi. And the Apostle saith, *He that hath this worlds good*, 1. John iii. For as Augustine saith, *That is not onely good, quod facit bonum, sed de quo fit bonum*, that maketh good, but whereof is made good: So albeit riches do not make a man good alwayes; yet because he may do good with them they are good.

The gift which the Apostle calleth perfect, is *Grace* and *Glory*: whereof the one is in this life the beginning of perfection; the other in the life to come is the end  
and

and constancy of our perfection, whereof the Prophet speaketh, psal. lxxxiv. 12. *The Lord will give grace and glory.* The Apostle saith, *Nihil perfectum adduxit Lex, The Law brought nothing to perfection,* Heb. xviii. by reason of the imperfection of our nature, and *the weaknesse of our flesh,* Rom. viii. 3. To supply the defect that is in nature, grace is added; that grace might make that perfect which is imperfect. The person that giveth us this grace is Jesus Christ, *by whom grace and truth came,* John i. And therefore he saith, *Estote perfecti sicut Pater vester celestis perfectus est,* Matth. v. And by this grace not onely our finnes are taken away, but our souls are endued with inherent virtues, and receive grace and ability from God to proceed from one degree of perfection to another all our life time, even till the time of our death, which is the *beginning and accomplishment of our perfection,*

perfection, as our Saviour speaketh of his death, Luke xiii. 32.

In the latter part of the Proposition we are to consider the place from whence, and the person from whom we receive these gifts: the one is *supernè*, the other, *à Patre luminum*. Now he instructeth us to beware of a third error, that we look not either on the right hand or on the left hand, that we regard not the persons of great men, which are but instruments of God, if we have any good from them. All the good we have it is *de sursum*: The thoughts of our hearts that arise in them, if they tend to good, are not of our selves, but infused into us by the Divine power of Gods spirit; and so is whatsoever good thought, word, or work, proceeding from us. This is one of the first parts of divinity John Baptist taught, *A man can receive nothing, except it be given him from above*, John iii. 27. This was the cause of Christs ascending

ing into heaven, Psal. lxxviii. *He went up on high, and, dedit dona hominibus:* And the Evangelist saith, *the holy Ghost* (which is the most perfect gift that can come to men) *was not yet given, because Christ was not yet ascended,* John vii. 39. Therefore if we possesse any blessing, or receive any benefit, we must not look to earthly means, but to heaven.

The thing which is here mentioned excludeth the fourth error: we think that things come to us by fortune, or customably; he saith not, that good things fall down from above, but they descend; & *qui descendit, proposito descendit.* Our instruction from hence is, that they descend from a cause intelligent, even from God himself, who in his counsel and provision bestoweth his blessings as seemeth best to himself: for as the Heathen man speaketh, God hath *sinum facilem* but not *perforatum*, that is, A lappe easy to receive

ceive and yield, but not bored through, to let things fall through without discretion. When the Prophet saith, *Tu aperis manum*, Psal. cxlv. 15. he doth not say that God letteth his blessings drop out of his fingers. Christ when he promised to his Disciples to send the Comforter, saith, *Ego mittam enim ad vos*, John xvi. 7. Whereby he giveth them to understand that it is not by casualty or chance that the holy Ghost shall come upon them, but by the deliberate counsel of God. So the Apostle speaketh, *Of his own will begat he us, by the word of truth.*

The person from whom, is the *Father of lights*. The Heathen found this to be true, that all good things come from above, but they thought that the lights in heaven are the causes of all good things: therefore is it that they worship the Sunne, Moon, and Starres. James saith, *Be not deceived, all good things come, not from the lights,*

lights, but *from the Father of lights*. The naturall lights were made, *in ministerium cunctis gentibus*, Deut. iv. and the Angels, that are the intellectuall lights, are appointed to do service unto the Elect. Heb. i. 13. But it is the Father of lights that giveth us all good things; therefore he onely is to be worshipped, and not the lights which he hath made to our use.

God is called *the Father of lights*, first in opposition to the lights themselves, to teach us that the lights are not the causes of good things, but he that said, *Fiat lux*, Gen. i. Secondly, in regard of the emanation; whether we respect the Sunne-beams, called *Radii*, shining in at a little hole, or the great beam of the Sunne, called *Iubar*, he is authour of both; and so is the cause of all the light of understanding, whether it be in small or great measure. Thirdly, to shew the nature of God: nothing



thing hath so great alliance with God, as light: *The light maketh all things manifest*, Ephes. v. and, *The wicked hate the light, because their works are evil*, John iii. but God is the Father of lights, because as out of light cometh nothing but light, so God is the cause of that which is good, Prov. xiii.

Again light is the cause of goodnesse to those things that are good of themselves; *It is a pleasant thing to behold the light*, Eccles. xi. On the other side, how good soever things are in themselves, yet they afford small pleasure or delight to him that is shut up in a dark dungeon, where he is deprived of the benefit of light. So God is the Father of lights, for that not onely all things have their goodnesse from him, but because he maketh them good also. Light is the first good thing that God created for man, *fiat lux*, Gen. i. But God is the Father of lights, to shew that he is the first cause of  
any

any good thing that can come to us.

Again, because he is that onely cause of the visible light, which at the first he created, and also of that spirituall light, whereby he shineth into our hearts by the light of the Gospel. 2. Cor. iv. the Apostle saith of the whole Trinity, *Dens lux est.* 1. John i. 5. More particularly Christ saith of himself, *Ego sum lux mundi*, John viii. The holy Ghost is called *light*, where he is represented by the *fiery tongues*, Act. ii. 3. The Angels are called *πυρρς*, Heb. i. 7. David also, as a civil Magistrate, was called, *the light of Israel*, 2. Sam. xxi. 17. Ecclesiasticall Ministers are called *light*, *Vos estis lux mundi*, Marth. v. and not onely they, but the people that are of good conversation are said to shine *tanquam luminaria in mundo*, Phil. ii. All these lights have there being from God, and for this cause he is worthily called, *Lux mundi*, and, *The father*  
of

*of lights.* And whereas this name is opposed unto darknesse, *God is light, and in him there is no darknesse*, 1. John v. 5. therefore the ignorance of our minds is not to be imputed unto him. *He is the light that lighteth every one*, John i. 9. and cannot be comprehended of darknesse: therefore it is not long of him that we, through ignorance, are said to *sit in darknesse and in the shadow of death*. This cometh of the devil, the *Prince of darknesse, who blindeth mens eyes*, 2. Cor. iv. God is the Father of lights.

Furthermore, he is so called to distinguish him from heat. The lights which we make for these private uses do not onely give light but heat also; but God giveth light without heat: Wherefore such as are of a fiery spirit, as the Disciples that said, *Shall we command that fire come down from heaven and consume them?*, are not like God. Christ is called the *day-starre*,

starre, not the dog-starre, 2. pet. i. God is said to have *walked in the cool of the day*, not in the heat of the day, Gen. iii. 8. When God would speak to Eliah, he shewed himself neither in the *strong wind*, nor in the *earth-quake*, nor in *fire*, but in a *small still voyce*, 1. King. xix. 12. to teach men, that if they will be like God they must be of a meek and quiet spirit. He is said to dwell in the light, 1. Tim. vi. not that he is of a hot fiery nature, as our lights are, but because he giveth us the light of knowledge.

In respect of the number, he is not called the Father of one light, but *Pater luminum*. It was an imperfection in Jacob, that he had but one blessing, Gen. xxvii. God is not the cause of some one good thing, but as there are divers starres, and one starre differeth from another in glory, 1 Cor. xv. so as we receive many good things, and of them some are greater then others, they all come from God, who

who is the Authour and fountain of them all. Our manifold imperfections are noted by the word *Tenebra*, which is a word of the plurall number, and in regard thereof it is needfull that God, in whom we have perfection, should not be *pater luminis*, but *pater luminum*. Our miseries are many, therefore that he may deliver us quite out of miseries, there is with the Lord *copiosa redemptio*, psal. cxxx. The finnes which we commit against God are many; therefore he is the Father, not of one mercy, but *pater misericordiarum*, 2. Cor. i. The Apostle peter telleth us, that the mercy of God is *multiformis gratia*, 1. Pet. iv. So that whether we commit small finnes or great, we may be bold to call upon God for mercy. *According to the multitude of thy mercies, have mercy upon me*, psal. li. For as our finnes do abound, so the mercy of God, whereby he pardoneth and is inclined to pardon us; is *exuberans*

*exuberans gratia*, Rom. v.

The *darknesse* that we are subject to is manifold : there is darknesse inward, not onely in the understanding, Ephes. iv. where the Gentiles are said to have their cogitations darkned, but in the heart; whereof the Apostle speaketh, *He that hateth his brother, is in darknesse*, 1. John ii. And there is the darknesse of tribulation and affliction, whereof the prophet speaketh, *Thou shalt make my darknesse to be light*, Psal. xviii. and of the misery which the wicked suffer in the world to come, which our Saviour calleth *utter darknesse*, Matth xxii. God doth help us, and give us light in all these darknesse, and therefore is called the Father of lights.

As the Sunne giveth light to the body, so God hath provided light for the soul; and that is first the light of nature, which teacheth us that this is a just thing, *Nè alii faciam quod tibi fieri non vis*. From  
his

this light we have this knowledge, that we are not of our selves but of another; and of this light the Wiseman saith, *The soul of man is the candle of the Lord*, Prov. xx. 27. They that resist this light of nature are called *rebeldes Lumini*, Job. xxiv. With this light every one that cometh into this world is enlightned, John i. 9. Howbeit this light hath caught a fall, as Mephibosheth \*did, and thereupon it haiteth; notwithstanding, because it is of the blood royall it is worthy to be made of.

Next, God kindleth a light of grace by his word, which is *lux pedibus*, Psal. cxix. and *lux oculis*, Psal. xix. And that we may be capable of this outward light, he lightneth us with his spirit. Because the light of the Law shined but darkly; therefore he hath called us into the light of his Gospel; which is his *marvellous light*, 1. Pet. ii.

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He lighteth the outward darknesse of affliction by ministering comfort; *There springeth up light for the righteous, and joyfull gladnesse for such as are true of heart,* Psal. xcvi. 11. *In the multitude of my sorrows thy comforts have refreshed my soul,* Psal. xciv. He giveth us everlasting consolation, and good hope through grace, 2. Thess. ii. And that we should not be cast into utter darknesse, he hath made us meet to be partakers of the inheritance of the Saints in light, yea he hath delivered us from the power of darknesse, and hath translated us into the kingdome of his beloved Sonne, Col. i. 12.

From hence it followeth first, if all good things be Gifts, we may not boast of them; if they come from God, we may not forget him, from whom we receive them.

Secondly, because Gifts are rather *Commendata quàm data*, because there is *alby & n̄s nobis*, Phil. iv. God



iv. God will come and *take account of the Talents*, Matth. xxv. we must neither wastfully mispend them, Luke xvi. nor have them without profit, Matth. xxv. *Ut crescit donum sic crescat ratio donati.*

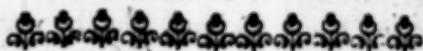
Thirdly, seeing they come from above, we must not be like blind moles, nor as swine grovelling upon the earth, which eat the acorns that fall from the tree, and never look up, but it must teach us to look up; *Sursum cor, qui habet sursum caput.*

Fourthly, seeing God is *Pater Luminum*, we must walk as *Children of light*, 1. Thess. iv. For we are not darknesse but light, Ephes. v.

Fifthly, seeing God hath divers good things in his hand to give, we must desire to receive them from him by prayer.

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The



### The third Sermon.

Matth. vii. 7.

*Ask, and it shall be given you :  
seek, and ye shall find: knock  
& it shall be opened unto you.*



After the consideration  
of our own inability,  
mentioned by Saint  
Paul, 2. Cor. iii. and the  
examination of the manifold  
goodnesse of God, from whom, as  
Saint James saith, *every good gi-  
ving, and every perfect gift cometh,*  
because we see that of our selves  
we cannot so much as think any  
good, and yet that from the Fa-  
ther of lights we may receive that  
grace which shall inable us to do  
all things; it now followeth by  
good order that we repair to God  
for that power which we have  
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not of our selves. Christ will not have *holy things given to dogs*, nor *pearls cast to swine*, that is, to such as make no account of them; and therefore if we esteem of the grace of Christ, or make any reckoning of it, we must come to him for it: Now we cannot come to God but by prayer, as Augustine saith, *Non passibus sed precibus itur ad Deum*; & *nuncius noster oratio est, qua ibi mandatum nostrum peragit, quò caro nostra pervenire nequit*, It is not with paces but with prayers we go to God; and our messenger is prayer, which there doth our errand where our flesh cannot come. Therefore Christ saith, *Do not wait as swine, till the grace of God be cast unto you, but if you will have it, ask, and it shall be given to you.*

The tenour of this Scripture hath this coherence: first; knowing our own insufficiency and the goodnesse of God, from whom every good thing cometh, present-

ly we wish with our selves that he would admit us to be suiters unto him. Therefore Christ in the word *Ask*, telleth us, that God hath his Courts of requests, that we may be bold to put up our supplications.

Secondly, whereas earthly Princes may perhaps afford a good countenance, but will not grant the thing that is sought for at their hands, Christ saith, that the Father of lights is not onely affable but liberall; so that albeit we be not onely *dust & ashes*, and therefore unworthy to pray to God, Gen. xviii. but also wretched sinners unworthy to be heard, because as the blind man saith; *Pecatores non exaudit Deus*, John ix. yet he will not cast out our prayers, nor turn his mercy from us, Psal. lxvi. 18. but if we ask, it shall be given.

Thirdly, that we should not think that in the world there are many suiters but few obtai-  
ners;

nees; so howsoever all do pray unto God, yet we are not in the number of those that speed, therefore Christ addeth, *Whosoever asketh, receiveth: whosoever seeketh, findeth: and to him that knocketh, it shall be opened.* No unworthinesse of our own can exclude us from the mercy of God; for he receiveth the prayer, not onely of the publican, Luke viii. but of the prodigall sonne, Luke xv. and promiseth mercy to the thief hanging on the crosse; Luke xxiii. if at the last hour he seeketh by prayer.

Of these two verses there are three parts: first a precept, *petite, querite, pulsate, ask, seek, knock.* Secondly, a Promise, *it shall be given; ye shall find; and it shall be opened.* Thirdly, an Enlargement of the promise, which is made not onely to such as are of just and holy conversation, but to sinners; *For whosoever asketh receiveth.*

As on Gods behalf we see first his affability; secondly, his liberality;

ality; thirdly, the largenesse of his liberality; so on our own parts we are taught, first, that we may boldly poure out our desires before God: secondly, we may conceive hope to be heard in the thing we crave: thirdly, not an vncertain hope, confounded through our own unworthinesse, *For whosoever asketh, receiveth*; and as Christ speaketh, *Him that cometh to me, I will in no wise cast out*, John vi. 37.

In the precept foure things are to be considered: first, the Necessity; secondly, the Vehemenoy, signified by a three-fold petition, which implieth an instancie, as *Salomon* speaketh, *Have I not written thee three times*? Prov. xxii. 20. thirdly, the Cohetence of these three terms, Asking, Seeking, and Knocking: fourthly, the Distinguishing of them.

Touching the first, the example of our Saviour might be a sufficient motive to stirre us up to prayer,

prayer, who *in the morning very early before day went into a solitary place, and there prayed, Mark. i. 35. and in the evening, prayed himself alone in the mountain, Matth. xiv. 23.*

Secondly, where as he setteth down a form of prayer, Matth. vi. he sheweth that prayer is necessary; but when unto both he addeth a precept, we may not think any longer it is a matter indifferent, but of necessity: A commandment is a thing obligatory. So when Christ commandeth us to pray, he doth not leave it as a thing in our own choyce, but bindeth us to the performance of it; for prayer is not onely required as a thing supplying our need, (for when we feel want we need not be provoked to prayer; the bruit beasts themselves being pinched with hunger do *seek their meat at God, Psal. cvii. and the ravens call upon him for food, Psal. cxlvii*) but it is required as a part

of Gods service: Anna being in the Temple served God by prayer, Luke ii. 37. By prayer the Apostles performed that service to the Lord, which the Apostle calleth *εὐπρία* Acts xiii. 1. Therefore so oft as we resort to the house of God, to put up our petitions to God, then we do him service properly, and not onely when we are present at a Sermon; for then God rather serveth us, and attendeth us, and entreateth us by his Ministers to be reconciled to him, 2. Cor. v.

As prayer is a part of Gods worship, so the neglect of prayer is a sinne, as one saith, *peccatum non orandi*. Therefore the prophet among other sinnes wherewith he chargeth the wicked, reckoneth this to be one, that *they call not on the Lord*, Psal. xiv. 9. The neglect of this duty was the beginning of Sauls fall, as all the fathers interpret that place, 1. Sam. xiv. 19. where it is said that *Saul commanded*



manded the Priest to withdraw his hand from the Ark. For this hath been commanded ever from the beginning, that we should pray unto God; not onely in the law of Nature, Job. viii. 5. but also in the law of Moses, Dent. x. 12. In the time of the Law a speciall part of the service, which the people performed to God, was the offering up of incense, and therefore the Prophet compareth prayer to incense, Psal. xiv. 1. And it is most fitly resembled to incense; for the use of incense was to sweeten those places which were unsavoury: Even so the wicked imaginations and unchast thoughts of our hearts, which yield a stinking smell in the nostrils of God, are sweetned by no other means then by prayer. And therefore to shew how the one is resembled by the other, it is said that while the incense was a burning, the people were without upon their knees in prayer, Luke i. 10.

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Neither was it a thing usuall in the law onely, but also in the prophets, *Call upon me*, Psal. l. *aperi os meum, & implebo*, Psal. xcii. Touching the effect and fruit whereof it is said, *Whosoever calleth on the name of the Lord shall be saved*, Joel. ii.

Secondly, albeit God hath little commandments, as Christ speaketh, Matth. v. *He that breaketh one of these little commandments*, yet this touching the duty of prayer is not a slight commandment, but of great instance; and so much we are to gather from hence, that Christ is not content once to say, *Ask*, but repeateth it in three severall terms, *Ask, Seek, Knock*; which, as Augustine saith, sheweth *instantissimam necessitatem*.

From the vehemency of this commandment we are to consider these three things: first, it letteth us see our want and need, in that we are willed to ask: secondly, by seeking, Christ doth intimate thus much

much to us, that we have lost our selves : thirdly, in that he would have us to knock, he would have us to learn that we are as men shut out of the presence of God and his kingdome, where is the fullnesse of joy, and pleasure for ever. The first sheweth man what is the misery of his estate, in regard whereof he is called *Enoch* : secondly, his blindnesse, which is so great that when he doth pray he asketh *he knoweth not what*, Matth. xx. If he would pray, he knoweth not how to pray ; for which cause the Disciples desire Christ *to teach them*, Luke xi. Their blindnesse is such as they know not the way to come to the Father, as Thomas confesseth, John xiv. 5. Thirdly, it sheweth our slothfulnesse in seeking our own good ; which appeareth herein, that we have need to have a cō mandmēt given us to stirre us up to pray to God.

The third thing in the precept is the Dependance of these three words,

words, *perite, querite, pulsate*: For there is no idle word in Gods book. Therefore as they that have to do with Gold will make no wast at all, but gather together the least parings; so we must esteem preciouslly of Gods word, which is more precious then gold. We must be gone hence, and there is a place whether we desire all to come, which we cannot do except we knock: and because we know not at what doore to knock, therefore we must seek the doore: But we have no will nor desire to seek, therefore Christ willeth in the first place that we ask it. And the thing that we must ask, is the spirit of grace, and of prayer: which if we ask, then shall we have ability and power not onely to seek the doore, but when we have found it to knock at it.

Fourthly, as these words depend one upon another, so they are to be distinguished one from another. They that are suiters for  
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any earthly benefit do occupie not onely their tongue in speaking but their legs in resorting to great persons: they that seek, do occupy not onely their legs in going up and down but their eyes to look in every place; and they that knock, as they use other members, so especially they use their hands. And therefore when our Saviour enjoineth us the use of prayer, he expresth it not in one word, but in three severall terms, to teach us that when we come to pray to God, the whole man must be occupied, and all the members of the body imployed in the service of God: for Christ will not have pearls cast unto swine; and we may not look to have the gifts of God cast into our *mouthes*: but if we will obtain, we must first *open our mouths* to a. k. it, P sal. xxi. Secondly, they are not so easily found as that we shall stumble upon them; but we must seek diligently *with the lifting*

*lifting up of our eyes, Psal. i. 20. And to God that dwelleth in the heavens, psal. cxxiii. Thirdly, because the doore is shut and locked up, therefore we must knock ; for which end we are willed to lift up our hands with our hearts to God which is in heaven, Lam. iii.*

The lifting up of our hands is that which the people call the *Evening sacrifice*, Psal. cxli. As the body, so also the soul may not be idle, but occupied with these three virtues : first, it must *petere*, which noteth confidence and trust ; secondly, *querere*, which signifieth diligence ; thirdly, *pulsare*, which implyeth perseverance : If we joyn these three virtues to our prayer, doubtlesse we shall be heard. As the second cause of our life here, is *sudor vultus* ( for we live *arando ac ferendo*, by plowing and sowing ) so the second cause of our living is another *sudor vultus*, which consisteth in asking, seeking, knocking : As in  
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The sweat of our brows we eat the bread that feedeth our bodies; so by these spiritual pains and endeavours we come to the bread of life, which feedeth our souls eternally.

Now if we ask that question that is made Job xxi. 15. *What profit shall we have if we pray unto him?* It is certain that God having created us may justly command us; but he doth not onely constrain us to pray by his commandment, but allure us thereunto by his promise: he saith, if we ask the life of grace, we shall obtain it; if we seek it, we shall find it: thirdly, having found the way we shall *intrare in gaudium Domini*, enter into our masters joy, Matth. xxv. If we ask, we shall have grace, whereby it shall appear we have not received our *soul in vain*, Psal. xxiv. Secondly, seeking we shall find the help and assistance of Gods spirit, so that we shall not receive grace in vain,  
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2. Cor. vi. thirdly by knocking the way of entrance shall be opened unto us, so that *our labour shall not be in vain in the Lord*, 1. Cor. xv. Augustine saith, *non dicitur quid dabitur*, Christ nameth not what shall be given to us, to let us know that that gift is a thing *supra omne nomen*, above all that can be named. It is as great a gift as an earthly Prince can give to promise *half his kingdome*, Mar. 6. 23. but God hath promised not half his kingdome, but all his kingdome: We shall receive of God not onely whatsoever we desire (For *desiderare nostrum*, as one saith, is not *terminus bonitatis Dei*, Our desire is not the limit or bounds of Gods goodnesse) but *above all we can ask or think*, Ephes. iii.

In the confidence of this promise the Saints of God in the time of their misery fly unto God by prayer, as their onely ready help. In the dayes of Enoch, which were



were full of miseries and troubles, men began to call upon the name of the Lord, Gen. iv. 26. and Abraham in every place where he came, being departed out of his own countrey and living in exile, built an Altar and called on the name of the Lord, Gen. xii. 8. David saith that his onely remedy which he used against the slander and injuries of his enemies stood herein, that he gave himself to prayer, Psal. cix. Josaphat being besieged with enemies on every side used this as a bulwark against them, *Lord, we have no power to withstand this great company that are come against us, and we know not what to do, but our eyes are towards thee*, 2. Chron. xx. The like comfort did Ezechiah find in prayer, both when Senacherib threatned his destruction, and in his sicknesse: And it is indeed the city of refuge, whether the godly in all times have used to flie for safeguard from their miseries: It is *rite gratiarum*,

*gratiarum, & situla gratia*, the net of graces, and bucket of grace, Prov. xii. 2. by which a good man draweth the grace of God.

The speciall gift that we can desire of God is Christ himself, who is *Donum illud Dei*, John iv. Now forasmuch as indeed nothing can be a greater benefit then to enjoy the presence of God (as the prophet saith, *Whom do I desire in heaven but thee?* Psal. lxxiii. and philip saith, *Ostende nobis patrem, & sufficit*, Shew us the Father and it is sufficient, John xiv.) we are to consider how we may come to it. Christ saith, *I am the way*, John xiv. & *ego sum ostium*, John x. If he be both the way and the doore, then no doubt but if God bestow Christ on us, we shall both find the way to God and enter into his kingdome by Christ, who is the doore. For the obtaining of this gift we must be instant with God in prayer; which if we do, he will give us that

that we ask : therefore Augustine saith, *Domine, cupio te, da mihi solum te, aut non dimittam te*, Lord, I desire thee, give me thee alone, or else I will not let thee go.

In the third place our Saviour enlargeth the promise ; lest we should doubt that God will not heare all manner of persons that pray to him, or that he will not grant all their suits, therefore in regard of the persons Christ saith *Quisquis*, whosoever asketh, receiveth. Whosoever joyn these three virtues in their prayer, Confidence, Diligence, perseverance, and occupy all the parts of their body in this service of God, they shall be sure to receive the thing they ask : for the promise is made onely to them that perform Gods commandment, *petenti dabitur*, we must ask and we shall have it ; for God useth not to cast holy things upon them that make no reckoning of them, Matth. vii. Touching the things themselves, he that

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is the Truth hath said, *Whatsoever you ask my Father in my name, he will give it you,* John xvi. Therefore it is impossible he should lye, especially when he confirmeth it with an oath, as in that place, *Verily, verily, I say unto you, whatsoever you ask the Father in my name, he will give it you.* But we must take heed what we ask: we may not *אֵין אֵין אֵין*, ask without a cause. If we ask any thing according to his will, he heareth us, 1. John v. Therefore our prayers must be grounded upon some just cause: we may not ask any childish petition of God, for he will revert them. If we like children ask we know not what, we cannot assure our selves to be heard; for unto such prayers he answereth, *Ye ask you know not what,* Matth xx much lesse will he grant hurtfull petitions. As he is our Phyfician, he will not give us cold drink when we are sick of an ague, though we cry for it hever so much.

much. They that ask vengeance of God, and would have him to be the executioner of their wrath, *shall not be heard*, prov. xxvi. 13. but *their prayer is turned to sinne*, Psal. cix. so farre is it from the service of God. *If the child ask fish, the father will not give him a Scorpion*; no more will God heare us in those things which we ask of him, if he know they will be hurtfull. He onely is wise, and knoweth what is good for us, and if we receive not the thing which we ask, yet (as Jerome saith) *non accipiendo accipimus*, in not receiving we have received. Christ saith not, ask, and ye shall receive the thing ye ask, but *ask and it shall be given unto you*, that is, the thing that you desire. We all desire those things that be good, though outwardly we are not able to discern what is good: but God our heavenly Father, as he knoweth best what is good for us, so he will give us good things though

though we be not able alwayes to ask that w<sup>ch</sup> is good for our selves.

Secondly, we must pray in such manner and form as he requireth. God doth heare us many times, even *quando petimus malum*, in as much as he doth not give us the hurtfull things which we ignorantly ask: but he will not heare us *cum petimus male*; *Ye ask and receive not, because ye ask amisse*, Jam. iv. Therefore we must beware how we stand affected at the time of prayer: If we pray coldly, without any great desire to attain the thing we ask, we ask like swine, that esteem not of pearls but trample them under their feet: If *we draw near with our lips, but our hearts be far from God*, Esa. xxix. then it is not like we shall be heard: If we pray as Peter and the other Disciples, who being heavy with sleep asked they knew not what, Luke ix. 23. we cannot receive the truth. But if, as Moses speaketh, we *seek the Lord*

Lord with all our heart, Deut. iv. 29. If we do with Paul, *orare spiritu, & orare mente*, 1. Cor. xiv. then we may conceive hope to be heard: for the commandment to ask is given *Cordi non pulmoni*, to the heart not to the lungs. *Id quod cor non facit non fit*, That which the heart doth not is not done.

Secondly, touching the manner, as with Fervency so we must pray with Reverence, not having our heads covered, as we see many do: Which behaviour how rude and unbeseeming it is we may easily discern, as the Prophet speaketh, *Offer this kind of behaviour to thy Lord or Master, and see whether he will accept it*, Mal. i. If thou, having a suit to an earthly prince, darest not speak but upon thy knees with all submission, how much more ought we to reverence the Lord God, in comparison of whom all the Princes in the earth are but *Crickets and Grasshoppers*, Esa. xl. Therefore

fore the manner of our prayer to God must be in all reverence. Solomon prayed upon his knees, 2. Chron. vi. Daniel fell downe upon his knees, Dan. vi. So did Saint Peter, Acts. ix. 3. So Paul, Ephes. iii. 14. And not onely men upon earth, but the glorious spirits in heaven cast themselves and their crowns down before him that *sitteth upon the throne*, Apoc. iv. Yea Jesus Christ the Sonne of God fell down upon his knees and prayed to his Father, Luke xxii. & *exauditus propter reverentiam*, Heb. v. So did Paul serve God *ὡς πᾶσις ταπεινότητι*, Acts xx. 19.

Secondly, if we would obtain any thing at Gods hand, we must not onely ask it, but seek for it. He that having prayed sits still without adding his endeavour, shall not receive the thing he prayeth for: for he must not onely *orare* but *laborare*; *pro quibus enim orandum, pro iis laborandum est*: to  
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this end the Apostle would have us to *pull up our faint hands & weak knees*, Heb. xii. And when we have asked grace, we must be carefull that we our selves be not wanting unto grace, as well as we were carefull that grace should not be wanting unto us. This diligence is noted in the word *Petite*, which as it is used in the first place, so also it signifieth to go to, or to hit and knock : so that it containeth all the three virtues that are required unto prayer ; but for our instruction our Saviour hath expressed them in three severall terms.

Thirdly, having found the way, we may not rest there: There is a doore whereby we must enter, and that shall not stand open for us against we come ; we must knock at it. It pleaseth God to *entreat us*, 2. Cor. v. *to seek and find us when we are lost*, Luke xv. *He standeth and knocketh at our doore*, Apoc. iii. Therefore as Moses  
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speaketh in Deut. *we are to consider what he doth require at our hands.* The service that we owe him is likewise to entreat him, to seek for grace of him, to knock continually till he open the gate of his mercy. If God heare us not so soon as we ask, we may not cease to knock, as Saul did, who *because that God answered him not neither by dreams, nor by urim, nor Prophet, asked counsel of a witch,* 1. Sam. xxviii. Importunitie, as our Saviour speaketh, Luke xi. is a means whereby oftentimes men obtain their suits. The unjust Judge will be content to heare the widows cause at length, even because he would be rid of cumber; if she be earnest with him, she shall at last obtain her suit by importunity: So howsoever God be not inclined to do us good, and have his ears open to our prayers, yet he is much delighted with our importunate suits. If the unjust Judge that neither feared God, nor revered  
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man, may be overcome with importunate suit, much more will God revenge them which give not over their suits, but *cry to him night and day*, Luke xviii. Let us not be weary of well doing; for in due season we shall reap if we faint not.

These conditions being performed; first, that we seek in the desire of our heart and in humility: secondly, that we be not wanting to grace, but work with it: thirdly, if we do it with continuance, not giving over, then we shall find it true which Christ saith, *Omnia qui petit accipit*.

The summe is, as when God said, *Seek ye my face*, David answered, *thy face, O Lord, I will seek*, Psal. xxvii. so when Christ saith to us Ask, our answer must be we will at least dispose our selves thereunto; especially seeing he doth not onely *præire exemplo*, but *dicere ut petas*; seeing he doth not onely by his commandment per-

*mistere*, but *precipere ut petas*; lastly, seeing by his promise he doth not onely allure them *ut petant*, but doth *minari si non petas*, threaten if thou ask not. For if we ask of any but from him he is angry, as he was with the King of Israel, that required of Baal-zebub when he should recover, 2. King. i. *Is there not a God in Israel?* And Christ was offended with his Disciples for the neglect of this duty, *Hitherto ye have asked nothing*, Joh. xvi. and when we come to ask of God, we must not cease our suit, if he grant us not our suit at the first, but say with Jacob, *Non dimittam te*, Gen. xxxii. We must be instant, as the Cananite was, Matth. xv. We must be earnest, as he that came at midnight to borrow bread, Luke xi. and importunate as the widow with the Judge, Luke xviii. and then we may assure our selves of a comfortable effect of our prayers.

The



### The fourth Sermon.

ROM. viii. 26.

*Likewise the Spirit also helpeth  
our infirmities : for we know  
not what to pray as we ought :  
but the Spirit it self maketh  
request for us with sighes  
which cannot be expressed.*



Of Saint paul 2. Cor.  
iii. we may see , first,  
that of our selves we  
are not sufficient at all  
to good ; and that all good cometh  
from the Father of lights, Jam. i.  
17. and that, in that regard, we  
must ask and receive at his hands  
from whom it cometh, Matth. vii.  
7. Now the Apostle meeteth with  
another difficulty, which is, How  
we may pray ? for as we cannot  
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perform any good thing of our selves, unlesse God minister power, so we know not how to ask this grace at his hands. Therefore to answer that question of the Disciples, which desired that Christ should teach them how to pray, Luke xi. the Apostle saith, that because we know not what to pray for, as we ought, *therefore the Spirit doth help our infirmities.*

The Apostle beginneth at our infirmities, which he layeth down in such sort as we may plainly see that our defects and wants are many. For as there are infirmities of the body, which the Scripture calleth *the infirmities of Egypt*, Deut. vii. 15. whereunto the Saints of God are subject as well as other, as the Apostle speaketh of Timothy, that he had *Crebras infirmitates*, 1. Tim. 5. so the soul also hath certain infirmities; and that is the infirmity whereof the Apostle speaketh: for albeit our soul be  
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the stronger part, as our Saviour speaketh when he saith, *The Spirit indeed is strong*, Matth. xxvi. yet it is subject to many infirmities and weaknesses when it doubteth of Gods mercies, saying, *Will the Lord absent himself for ever? hath God forgotten to be gracious?* which the Prophet acknowledgeth to be signes of his infirmities, psal. lxxvii. 10. and as the spirit is weak, so there is a weaknesse of conscience, 1. Cor. viii. 7. And no marvel if there be such infirmities in the bodies also; for life it self is but weak, in regard whereof it is said of God, *that hereby he is content to spare us, for that he remembereth that we are but dust*, Psal. ciii. and considereth *that we are but even as the wind that passeth away*, Psal. lxxviii. The difference is, that as Christ saith, *hec infirmitas non est ad mortem*, John xi. so the drop-sy, palsy, and such like diseases and infirmities of body are not mortall.

The second thing which the Apostle teacheth is, that howsoever we be, as the Apostle speaketh, *compassed with infirmities*, Heb. v. 5. yet they are not past cure, *For the Spirit helpeth our infirmity*: so that albeit we are subject to fall through weaknesse, yet *there is hope concerning this thing*, Eccl. x. 2. and *our error may be healed*, Dan. iv. 4. *for there is balm in Gilead*, Jer. viii. which serveth to cure all our spirituall diseases. Now the cure of the infirmities of our soul is not performed by any strength of our own; nor by our own Spirit, but by the Spirit of God: for so long as our infirmities are but bodily, the spirit of man will sustain them, and there is help to be found; but when the spirit it self is wounded, then who *can help it*? Prov. xviii. The spirit of man must have help from a higher thing then it self, as from the Spirit of God, which onely is able to minister help.

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The Apostle ascribeth to the Spirit of God two benefits : first, in regard of the life to come ; secondly, in respect of this present life. For the one, as he is the Spirit of Adoption, it assureth us of our estate in the life to come ; namely, that as God hath adopted us to be his children, so we shall be fellow-heires with his own Sonne of his heavenly kingdome. Touching the other, because we are subject in this life to fall through infirmitie, we have this benefit from him, that he stayeth and upholdeth us, and therefore is called *spiritus adiutor*.

As our infirmities are manifold, whether we respect the body or the soul ; so the weaknesse and defects of our souls appeareth not onely in good things, which we cannot do, because the flesh ever lusteth against the Spirit, so that we cannot do the things that we would, Gal. v. but in evil things which we should bear, and are not able.

The evil things that we should bear, are not onely afflictions and crosses which we are subject to ( which the Apostle proveth to be more tolerable, because they are not worthy of the glory to come ) but *dilatio boni*, wherein we need the virtue of magnanimity, because it is a great crosse; as the Wiseman saith, *Spes qua differitur affligit animam*, Prov. xiii. Touching which afflictions and crosses, because in this life we cannot obtain that which the Prophet wisheth, namely, to fly away (as it were) with the wings of a dove, that so we might be at rest, Psal. lv. therefore we must betake ourselves to the mourning of the dove, Ec. xxxviii. waiting patiently when God will give us time to escape.

The means and wayes whereby the Spirit doth help us, are many; but he onely meaneth prayer: to teach us, That howsoever it be not esteemed as it ought, yet it is the  
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the chief prop and principall pillar which the holy Ghost useth to strengthen our weaknesse. Therefore when the Apostle willeth that *first of all prayers and supplications should be made for kings and all in authorsty*, 1. Tim. ii. the reason is, as Augustine noteth, because both mans salvation, the honesty of life, knowledge of the truth, quietnesse of kingdomes, duties of Kings, and whatsoever tendeth to the publick benefit cometh by and from prayer: So that not onely the Church and spirituall matters, but the Commonwealth and temporall things are stayed upon the pillar of prayer. Wherefore as prayer is a speciall help; so we are not onely exhorted by religion to use it, but nature it self bindeth us unto it: for so long as we can either devise any help of our selves, or receive it from any other, so long we lean upon our own staff; but when all help faileth, then we flie to prayer

er as our last refuge. And therefore when God is said to *feed the ravens that call upon him*, Psal. cxlvii. that cry of theirs is the voyce of nature : so that albeit men for a time lean to their staies and help, yet there is a day when all flesh shall be made to come unto him, who onely it is that heareth prayer, Psal. lxxv. that is, when they lye howling upon their beds, Hos. vii. then they shall be faine to call upon God for help : So howsoever pharaoh in the pride of his heart say, *Who is the Lord, that I should heare his voyce?* Exod. x. Yet he made him come to him, when he plagued him with thundring, and rain, and hail, which made him send to Moses and Aaron, that they might pray unto God for him, Exod. ix. 28.

But here the Apostle meaneth the prayer of the Spirit, which alwaies reckoneth prayer to be the first and chiefest help in all troubles, and not the last, as the prayer of the flesh doth. Therefore as  
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we must discern *simulacra virtutum* from virtues themselves, and that which is naturall from that which is of grace ; so we must distinguish the prayer of the Spirit from the carnall prayer, and be sure that the virtues which we have, if they be any, are not naturall, as those in many of the Heathen, but that they proceed from grace, and the working of Gods Spirit. To the right framing of our prayers, it is required that we do not onely *orare mente & spiritu*, 1. Cor. xiv. but as the Psalmist saith of the praying of God, so we must pray to God *with understanding*, psal. xlvii. Both our heart, our understanding, and our affection must concur in making intercession to God.

For a second point ; If prayer be a stay to us in our infirmities, then we must be carefull that our prayers be not faint and weak, but that they proceed from the fervency and vehemency of the Spirit

Spirit : for as Christ saith, *If the light that is in thee be darknesse, how great is that darknesse?* Matth. vi. If our prayer be nothing else but infirmity, as it is for the most part, how great is our infirmity? But the Apostle sheweth our weaknesse in prayer, in that he denyeth men two things : first, that we know not what to pray for ; secondly, that we know not how to pray : for both these defects we have a double supply ; for Christ as he is the light of the world, John viii. hath directed us what to pray for, by that form of prayer which he hath prescribed unto us ; and the holy Ghost, who is compared to the wind that bloweth where it will, instructeth us how to pray, for that it stirreth up our affections, so that we pray with fervency of spirit, and utter our desires unto God with sighes that cannot be expressed. For as a man that travel-  
leth must have a knowledge of his way;

way ; so he cannot take a journey in hand, except he have a good wind to set him forward : to this end we are taught not onely by the wisdom of God the Father what to pray for, but from the power of his Spirit we have those motions kindled in us, whereby our prayer is made fervent.

Touching the persons, whom the Apostle chargeth with this two-fold ignorance, they are not the common sort of men, but even the Apostles themselves ; for he includeth himself in the words *We know not*. So Christ said not to heathen men, *Nescitis quid petitis*, Matth. xx. but to his Disciples James and John : so that this is generally true of all men, that they know not what to ask, *neque scire*, as they ought, except Gods Spirit help them. It is true that we have a diffused knowledge of good and evil, and a desire to be partakers of the one, and to be delivered from the other ; for *ignoti nulla*

*nulla cupido*: but we must have a distinct knowledge, that is, whether the thing we desire be good or no. There is an estate of life which is Contemplative, and another Active, and our infirmity is such as we know not which of them to take our selves unto, but oftentimes we think that course of life to be good for us, which albeit it be good in it self yet turneth to our overthrow; so that when we desire of God to place us in any such course of life, we speak after the manner of men, Rom. vi. taking it for a contented course for our selves, whereas it falleth not out so.

This will appear more plainly both in things temporall and spirituall. The sonnes of Zebedee in their suit to Christ, Matth. x. had a desire to obtain some good thing at our Saviours hands, and they could not bethink themselves of any thing better then to be exalted to some place of honour, and therefore



therefore desired that one of them might sit at his right hand, and the other at his left hand : but Christ told them they asked they knew not what, for honour is not fit for all men; they were the Disciples of Christ, and were to drink of the cup of affliction; and therefore he willed them to be mindfull of it, and not to affect that which was not for their good.

Likewise in spirituall things we may erre: and hereof we have example in Saint paul, whom a man would think to have had knowledge enough, so that he would not ask the thing that was not good for him : he had the messenger of Sathan sent to buffet him, and he prayed that it might be removed from him, which seemeth to have been a reasonable petition ; but God answered him that he asked he knew not what : it was more necessary for him to be exercised with the temptations then not : and whereas he desired  
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to be so pure, as not once to be driven to evil; God told him, that *his grace was sufficient for him, for it was his will to perfect his strength in his weaknesse*, 2. Cor. xii. Therefore if we have any revelation from flesh and bloud, Matth. vi. that perswadeth us that this or that is good for us, we must know that all such are false, and that we must suffer our selves to be directed by Gods Spirit, who knoweth better what is good for us then we our selves.

But to the end that we should not erre, the Spirit of God maketh intercession for us; and therefore we may be sure that although *we know not how to pray in such sort as may please God*, yet the Spirit of God, who knoweth the secrets of the counsel of God, will make that prayer for us which shall be both for our good, and also according to Gods will, 1. Cor. ii. It cannot be verified of the holy Ghost, which is God, that he either prayeth

eth or groneth ; but the Apostles meaning is, that he maketh us to make intercession, and hath that operation in our hearts that he maketh us to grone. So when the Apostle, Gal. iv. 6 sayeth that *the Spirit crieth Abba, Father* ; his meaning is, that by it we cry *Abba, Father*. viii. 15.

Again, the Spirit is said to make intercession for us, because it *sheddeth abroad the love of God in our hearts*, Rom. v. For from the love of God proceedeth this love and affection in us, that we desire him and all his blessings, and therefore make our prayer to him to that end, which is nothing else but *explicatio desiderii* ; so that we do not so soon desire any good thing, but we are ready to pray for it. So saith the Prophet, *Lord, thou knowest my desire, and my groning is not hid from thee*, Psal. xxxvi.

Likewise when our desire is delayed, so that we obtain not the thing we would have, then we  
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are cast into sorrow, which is wrought in us by the Spirit which is in us, and by prayer; for it is the Spirit of God which kindleth this fervency of desire in prayer, as Augustine saith, *Tepida est omnis oratio, quam non prevenit inspiratio*, Every prayer is lukewarm, which is not prevented with inspiration.

The first thing that the Spirit of God worketh in us is that he inclineth our hearts to pray to God for the good which we lack, which is a thing not in our own power; and therefore David thanketh God *that he found in his heart to pray*, 2. Sam. vii. for when we would settle our selves to pray, *Nihil tam longè abest a nobis quam orare ut decet*, There is nothing so farre from us as to pray as we ought. Now being thus untoward in our selves, the Spirit of God cometh and helpeth our infirmity, and, as the Psalmist saith, *openeth our hearts to pray*: By this means

means it cometh to passe, that a man having his affection cold shall on a sudden feel in himself a desire to pray, and shall say, *Domine, paratum est cor meum*, O Lord, my heart is ready, Psal. cviii.

Secondly, whereas the Lord saith, *Open thy mouth, and I will fill it*, Psal. lxxxvii. we find this infirmity in our selves, that when we have found an heart to pray, yet we cannot open our mouthes; and therefore David saith, *Open thou my lippes*, Psal. li. And so must we sue to Christ, that he will give us words to speak; for God hath a key both to our tongue and will.

Thirdly, having begun to pray, that falleth out many times which David complaineth of, *Cor meum derelinquit me*, Psal. xl. Our heart will be gone, and our mind will be wandring abroad, not regarding what our tongue speaketh. It falleth out often, that as Abraham had his sacrifice ready, he was no sooner gone from it but  
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*the fowls of the aire did light upon it,* Gen. xv. so while we offer up to God the *calves of our lippes*, Hof. xiv. and *our course is past*, psal. cxli. it cometh to passe through our wantonnesse many foule thoughts be got upon our sacrifice and dispoil it; and the remedy that the Spirit of God affordeth us against this infirmity, is, that it calleth us home and telleth us, we are kneeling before the Majesty of God, and therefore ought to take heed what we speak in his presence. Therefore Bernard to keep his mind in the meditation of God, vwhen he vwould pray began thus, *Let God arise, and let all his enemies be scattered*, psal. lxviii. and Augustine to the same purpose began thus, *Save me, O God, for the waters overflow*, psal. lxiv.

Fourthly, though vve have our meditation still on God, yet vve shall find in our selves that our spirits are dull and heavy, and have no manner of vigour to help  
our

our infirmity ; herein the Spirit helpeth and putteth these meditations in our hearts, whereby it kindleth, as the prophet saith, a fire burning within us : so that God shall be fain to say to us, as he did to Moses, *Dimitte me, Let me alone*, Exod. xxxii.

Fifthly, albeit we pray but faintly, and have not that supply of fervency that is required in prayer, yet we have comfort that ever when we most faint in prayer, there are of Gods Saints that pray for us with all instance ; by which it cometh to passe, that being all but one body, their prayers tend to our good as well as their own : For the faithfull, howsoever they be many, and dispersed into divers corners of the world, yet they are but one dough ; and as they are the members of one body, so they pray not privately for themselves but for the whole body of the Church, so that the weaknesse of one member

ber is supplied by the fervent and earnest prayer of the other. Therefore when the Apostle saith, *The Spirit maketh intercession for us with groanes that cannot be expressed*, Augustine asketh what groanings are these? are they thine or mine? no; they are the groanings of the Church, sometime in me, sometime in thee: and therefore Samuel (to shew that the Ministers of God do the people no lesse good when they pray for them then when they teach them, said, *God forbid I should cease to pray for you, and so sinne against God*, 1. Sam. xii. 23. for he was an help to them not onely in preaching to them but in offering burn: offerings for them. Therefore the people pray to Esay, *Lift thou up thy prayer for us*: For as the offering of the Minister is to put the people in mind, 2. pet. i. so they are Gods remembrancers: they are Angels, as well ascending upwards by their prayer in the behalf of the people,



people, as descending to teach them the will of God. But if the Spirit that quaileth in us doth quail also in the whole Church; yet we have a supply from the tears which our head Christ shed on his Church, Luke xix. 41. and from the strong cries which he uttered to God his Father in the dayes of his flesh, Heb. v. 7. by which he ceaseth not to make request to God still for us; so that albeit the hardnesse of our heart be such as we cannot pray for our selves, nor the Church for us, yet we may say, *Conqueror tibi, domine, lacrymis Jesu Christi.*

Lastly, because we cannot pray *ad d. d. d.* as we ought, we have two helps also in that behalf from the Spirit: first, that the Spirit teacheth us to submit our will unto Gods will, because as we are men so we speak *after the manner of men*, Rom. vi. This submission we learn from the example of Christ his prayer to God his Father,

ther, *Transcat calix iste à me, Let this cup passe from me, yet not my will but thy will be done, Matth. xxvi.* So David qualified his desire, *If I have found favour with the Lord, he will bring me again; but if not, let him do what seemeth good to himself, 2. Sam. xv.*

Secondly, when we look back upon our prayer, and see that by reason of want of fervency and zeal it is but smoking flax, then the Spirit stirreth us up to desire God, that according to his promise, *Esa. xlii. He will not quench it; but that his grace may be sufficient for us, and that he will make perfect his strength in our weaknesse, 2. Cor. xii.*

The other thing, wherein the Spirit helpeth our infirmities, is that he worketh in our hearts certain grones that cannot be expressed, which is a plain opposition to drowsy and slothfull prayer: for a devout prayer, *plus constat gemitibus quam sermonibus, consisteth*

listeth rather of groines then words. It is not fine phrases and goodly sentences that commend our prayer, but the fervency of the Spirit from whom it proceedeth. It is well, if we do *orare mente, & spiritu, pray with the understanding and spirit*, 1. Cor. 14. but if our prayers do draw out sighes and groinings from our hearts, it is the better; for then it appeareth that our prayer is not a breath coming from the lungs, but from the very depth of the heart, as the Psalmist saith of his prayer, *De profundis, Out of the deeps have I cryed to thee, O Lord*, Psal. cxxx.

What the Apostle meaneth by *groinings which cannot be expressed*, is plain: for when the grief of the heart is greatest, then are we least able to utter it, as appeareth by the Shunamite, 2. King. iv. Notwithstanding as it was God that wakened in us the desire of good things; so though we be not able to utter them in words, yet

he doth heare *etiam vocem in silentio*. There are *muta preces*, & *tamen clamantes*, silent & yet loud-crying prayers. Such were the silent prayers of Moses, which he made in his heart to God, though he expressed it not in words; to this God said, *Cur clamas ad me? Why cryest thou unto me?* Exod. xi.

Now as Martha was loth to serve alone, and therefore would have Mary to *help her*, Luke x. so the spirit doth not pray alone, but doth *συναντηλαμβάνει*, bear together, or *help us*: whereby the Apostle giveth us to understand, that man must have a cooperation with Gods Spirit: So we see the Saints of God, albeit they acknowledge prayer to be the work of Gods Spirit in them, for as much as we are not able to *call Jesus Lord but by the Spirit of God*, 1. Cor. xii. yet they are not themselves idle, but do adde indeavour: as David, prayed *Lord, open thou my lips;*

*lips ; so he affirmeth of himself, I have opened my lips and drew in my breath, psal. cxix.*

• But that we may have the help of Gods Spirit, without which our endeavour is but vain, we must still think upon our own weaknesse, and humble our selves in the sight of God, as the publicane did, Luk. xviii. so the Spirit of God will rest upon us, as the Lord promisseth, Esa. lxvi. For this end fasting is commended to the Church; for it hath been an use alwayes among the faithfull to *humble their souls with fasting*, Psal. xxxv.

Secondly, as we must pray in faith, so we must also be charitably affected to our brethren; first, by forgiving them, if we will have forgivenesse at the hands of our heavenly Father, Mark xi. 25. secondly, by giving them that need: this commended Cornelius his prayer, that he *gave almes*, Acts x.

If our prayer be thus qualified,

we shall have Gods Spirit to assist us in prayer; whose help if we obtain, and unto our prayer adde a patient expectation, so that we be not in hast to obtain the thing we crave, but we wait upon Gods leasure, as the Prophet saith, *Qui crediderit, non festinabit*, Isa. xxviii.

*He that believeth maketh not hast,* then we shall find that the Lord will not cast out our prayer.

The



## The fifth Sermon.

LUKE xi. i.

*And so it was, that as he was praying in a certain place, when he ceased, one of his Disciples said unto him, Master, teach us to pray, as John also taught his Disciples.*



Which words do bring us to that form of invocation, to which by degrees we have been approaching: for first out of Saint Paul, 2. Cor. iii. we learned, That of our selves we are not able so much as to think a good thought, much more unable to do that which is good; secondly, from S. James, That albeit we have no power in our selves, yet our want

may be supplied by the Father of lights; thirdly, That therefore to the end we may obtain this ability, we are to seek for It by prayer, as Christ counselleth, *Petite, & dabitur vobis*, Ask and it shall be given unto you: But then vve meet vwith another difficulty, and that is, as paul confesseth, Rom. viii. that albeit grace may be obtained at the hands of God by prayer, yet vve knowv not hovv or vwhat to ask, except the Spirit of God supply our infirmities; and therefore as then it vvas said, *That the Spirit of God maketh intercession for us*, so here the same Spirit doth move the Disciples to seek for a form of prayer of Christ. Whereby vve are taught, that if vve knowv not hovv or vwhat to pray for, our duty is to repair to Christ, with the Disciples, that he would direct us.

This Text hath two parts: first, the petition of the Apostles: secondly, Christs answer thereunto.

In



In the first part we are to consider, first, the occasion of the petition: secondly, the petition it self, *Domine, doce nos, Master, teach us.*

Touching the first point; the Disciples took occasion of this petition from Christs praying: for seeing him not onely pray now, but at sundry other times, presently they conceived thus within themselves, that doubtlesse prayer was a matter of great importance, and a means of no small benefit, otherwayes Christ would never have prayed so often. Before we considered two speciall motives to prayer: The first was Christs commandment; the second, Christs promise, *Matth. vii. 7. Ask and it shall be given you;* and here again we have other two motives: first, the provocation of Christs example, whom the Disciples found praying in a certain place; secondly, the mould and set form of prayer which he hath

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given.

given us for our better direction in this duty, *Our Father, &c.*

Concerning the first of these, no doubt the examples of holy men ought to move us to pray; much more when Jesus Christ himself, who is the *Holy of holies*, Dan. ix. 24. doth by his own example stirre us up hereunto. King David, when he had his crown pulled off his head, by his own sonne, and was driven out of his kingdome, said to the priest, *If it please God he can bring me again, and shew me both the Ark and the Tabernacle*, 2. Sam. xv. 25. Declaring hereby, that he was more carefull to have the liberty to come into the house of prayer, to poure out his supplication before the Lord, as he was wont, then to be restored to his crown: so great account did he make of prayer. The like account did the holy Prophet Daniel make: for when by the commandment of the King it was proclaimed, That whosoever made

made any petition to God or men, save onely to the King, should be thrown into the Lyons Den; he chose rather to adventure his life, then not to pray, Dan. vi. Whereby we may gather, both how acceptable to God, and also how necessary for us, this duty of prayer and invocation is: So that the examples of these holy men ought to be of no small efficacy to perswade us hereunto; and especially if we consider the example of our Saviour Jesus Christ, who is greater then either David or Daniel: Of whom it is reported, that he went into a solitary place alone, not onely in the morning, Mark. i. but also in the evening, John vi. not for an houre, but to spend the whole night in prayer, Luke vi. 12. He prayed not onely *in deserto*, *in the desert*, which was a place of distresse, but in *horto*, *in the garden*, John xviii. 2. vvhich vvas a place of pleasure; as he prayed vvh

vwhen he vvas in his agony, Luke xxii. 46. so also vwhen he vvas to be made King, John vi. to teach us, That as vvell in prosperity as in aduersity vve have need to pray : for hereunto our Saviour doth exhort us in plain vvords, not onely by precept, Matth. vii. Luke xxi. 40. *Pray that ye enter not into temptation* ; because prayer is a mean to keep us from evil, both *à malo culpe, & à malo pœna*, as vvell from sinne, as from all manner of plagues, vvwhich are the effects of sinne ( as one saith, There vvould none aduersity come upon us ; unlesse there vvwere perversity in us ) but secondly, by promise of revvard, *Pray unto your Father in secret, and he will reward you openly*, Matth. vi. 6. We think it sufficient, if earthly princes vvill vouchsafe to hearken to our prayer ; but God promiseth us more, he vvill revvard us for the same. Therefore seeing God both commandeth us to pray, and promi-  
seth

seth to grant us that we pray for ; seeing he doth not onely by his example teach us that Prayer is requisite, but prescribeth us also a Form of Prayer, we ought not to be negligent in this duty.

Besides, out of this occasion, we are to consider this, That Christ prayed though he needed nothing. As he was the onely begotten Sonne of God, he was full of grace and truth, John i. 16. he had received the Spirit without measure, John iii. yet for all that he prayed.

There are three uses of prayer: First, there is an Use of Necessity: for God hath left prayer to be our Citie of refuge, to the end that when all means fail, we should flye unto God by prayer. In which regard the Wiseman saith, prov. xviii. *Turris altissima est nomen Domini*, The name of the Lord is a strong tower. But Christians should have a further use of this duty: for unreasonable creatures, as Lyons,

ons, and Ravens, are provoked in regard of their necessity to call upon God.

Secondly, the Use of Duty: for prayer is an offering. The prophet compareth it to Incense, Psal. xli. a Reasonable service, Rom. xii. our Spirituall sacrifice, 1. Pet. 2. It is compared to Incense, which giveth a sweet smell to all our works, words and thoughts, which otherwayes would stink, and be offensive to the Majesty of God. This use of prayer we have not onely for the supply of our wants in the time of adversity, but at all times, as Job saith, Chap. xxvii.

Thirdly, there is the Use of Dignity, when a man doth abstract himself from the earth, and by often prayer doth grow into acquaintance and familiarity with God: for this is a great Dignity, that flesh and bloud should be exalted so much, as to have continuall conference with God.

Now

Now as Christ was the Sonne of God, he had no cause to pray in any of these three respects: but as he was *Principium omnis creaturae*; The first-born of every creature, Col. i. as he was *the head of the Church*, Eph. i. he had use of prayer in these three respects. As he was a creature, he stood in need of those things which other creatures of God were wont to desire: Again, as he was a creature, though the chief of all creatures, he owed this duty of Invocation unto God his Creatour. And as he called on God in these two respects, so he was heard; as Christ speaketh, *I know thou hearest me alwayes*, John xi. 41. But as he was in the state of a Creature, the last use doth most of all concern him; for which cause, having told Martha that *one thing was needfull*, Luke x. because the obtaining of the same is not in our power, he presently with-draweth himself unto prayer in the beginning of this

this Chapter, teaching us to do the like.

Before we come to the petition, these words, *Ut cessavit*, are to be considered : for there are some with Saul will call for the Ark, and will presently cry, Away with it, 1. Sam. xiv. that is, will begin their prayers, and will break them off in the midst upon any occasion : but the Spirit of God doth teach us to be of another mind, when he willeth us to avoyd whatsoever may be a means to interrupt our prayers, 1. Pet. iii. The Disciples forbore to make their petitions to Christ till he had done praying ; and therefore from their example we are to learn so to settle our selves to prayer, as that nothing shall cause us to break off ; and so to regard others that are occupied in this duty, as by no means to interrupt them.

In the petition we are to consider, first, the thing that they desire



fire; secondly, the reason why they make this petition. First, whereas they make request that Christ would teach them how to pray, they do by implication acknowledge as much as Saint Paul speaketh of, Rom. viii, that they know not what to ask: not that they were without that generall institution which we have from nature, that is, to desire that which is good, but because they know not how to limit their desire. As in temporall things they know not whether it were good for them to be the Chief men in a Kingdome, which was the ignorance of the sonnes of Zebedee, Matth. xx. so in spirituall matters they will be like Saint Paul, 2. Cor. xii. who thought it good for him to be saved from the temptation, whereas God told him that his grace was sufficient for him, and yet that the temptation should continue still. As James and John made a request ignorantly

ignorantly for themselves, Matth. xx. so they make another in the behalf of Christ, Luke ix. *Lord, wilt thou that we command that fire come down from Heaven?* & therefore were reprov'd by Christ for it: & as we see both by examples of Christs own Disciples that *we may pray amisse*, Jam. iv. so in the old Testament David saith, *We may pray so, as prayer (which is a part of Gods service) shall be turned into sinne*, Psal. cix. For prayer is nothing else but an interpreter of our desire, as one saith, *Espeimus que appetimus*, We pray for those things which we desire: and as our desires are many times not onely vain and unprofitable, but dangerous and hurtfull, so it falleth out likewise that our prayers are vain, and so are turned into sinne.

The Disciples therefore being privy to their own infirmities in this case, are stirred up by Gods Spirit to seek for a perfect form of prayer

prayer of Christ, in whom *all the treasures of wisdom and knowledge are hid*, Col. ii. And this they do to the end they might not fail either in the matter or manner of their prayers ; and that, having received a platform of prayer from Christ, they might use it as a pattern and complement of all their petitions.

The Pharisies were great prayours, Matth. vi. but they *under a pretence of long prayers did devour widows houses*, Matth. xxiii. and therefore their prayers turned into sinne. The Heathen used also to make long prayers, Matth. vi. 7. but they erred; for they thought that they should be heard for their long babling. Therefore the Disciples, that they might not pray amisse, do make their request to our Saviour, *Lord, teach us to pray* : which petition was therefore acceptable to Christ, because profitable for themselves. For thus he professeth of himself, *Ego Dominus*

*Dominus Deus tuus, docens te utilia,*  
*I am the Lord thy God which teach-*  
*eth thee profitable things, Isa. xlviii.*  
17. not *subtilia*, saith Augustine.  
So Saint Paul confirmeth, that he  
withheld nothing from the Church,  
that was profitable for them to know,  
Act. xx. The world is full of curi-  
ous questions: The Pharisees move  
questions touching matrimony.  
The Sadduces asked what  
should come to passe after the end  
of the world, whether we shall  
know one another, Matth. 22.  
These were unprofitable and cu-  
rious, the inventions of flesh and  
bloud, not those that proceeded  
from the holy Ghost: The Disci-  
ples question is here, how they  
may serve God, and how they may  
perform that duty for which they  
came into the world. Curious  
things are those *abscondita*, which  
belong to God, with which we  
may not meddle, Deut. xxix. we  
must inquire of things which  
concern us. Of the sonnes of Cain  
and

and Abel, who were inventours of tents, some devised to work in brasse and copper, others found out Musick, as they thought it most profitable for the publick weal: The trade that the sonnes of Seth used and professed at the same time, that they thought to be most profitable, was the calling upon the name of the Lord, Gen. iv. & they were occupied therein, as an Art no lesse profitable then the building of houses, or making of armour. And ever since, howsoever the world do addiect themselves to other things, that serve to make most for their private profite; yet the Church and City of God are busy in studying how they may by prayer receive mercy, and obtain grace, to help them in time of need, Heb. iv.

The reason whereby they urge their suit is, *As John taught his Disciples*: which reason, in the judgement of flesh and bloud, might seem of small efficacy; for  
whereas

whereas John confessed himself *unworthy to unloose Christs shooe*, Matth. iii. he might have took it in scorn that the Disciples of John should teach him his duty after the example of John: But Christ to commend his humility is content both in his preaching and praying to follow John. John said, *Every tree that bringeth not forth good fruit, &c.* Matth. iii. and Christ, though he were the wisdom of God, and furnished with all manner of Doctrine, yet was content to borrow that sentence from John Baptist, as appeareth in his Sermon, Matth. vii. So he was content to follow him in prayer; so that the example of Johns diligence in teaching his Disciples that duty was a motive to him to do the like unto his.

Whereas the Disciples of Christ tell him, that John was wont to teach his Disciples to pray, they speak by experience; for divers of them were before  
time

time Disciples unto John, as appeareth John i. 37.

The ordinary prayer that was used in the Synagogue among the Jews was that prayer, which is intituled, *the prayer of Moses*, Psal. xc. And as Christ saith, *The Law and the Prophets were untill John*, Luke xvi. so that prayer of Moses continued in the Church of the Jews untill Johns time ; when he was come, he used another form of prayer, which indured to the coming of Christ, who having taught his Disciples a third form of prayer, Johns prayer ceased. The reason was, because, as the Apostle speaketh of Moses, Heb. iii. albeit both Moses, the Prophets and John, were faithfull in the house of God, yet they were but servants ; but Christ was that Sunne of righteousness, and the day starre, that was long before promised, and therefore seeing he being come hath taught a more perfect form of prayer, he  
being

being onely wise, all other forms ought to give place to his.

Secondly, according to the rule of John Baptist, *A man can receive nothing except it be given him from above*, John iii. 2. then if we will obtain any thing we must put up our Supplications to God for it; but in making our prayers we may offend (for *he that is of the earth is earthly*, and speaketh earthly things) therefore John, according to his own confession; may mingle some corruption with his prayer; but *Christ that is from heaven is above all*, John iii. and therefore if he teach us to pray, it shall be in such sort as God shall accept it: and for this cause Christs prayer doth excell the prayers both of Moses and John, and all the Prophets.

Touching which form of prayer, as before he had given them an abridgement of that obedience, which the law requireth, Luke xvi. so here he doth briefly set down a form of prayer. As



As it is said of him, that *grace and truth is by Jesus Christ*, Joh. i. so when in the other Chapter he had shewed them the truth of the Law, so now he telleth them that grace must be sought for of God by prayer, whereby we may be able to obey that Law.

The suit of the Disciples, being both profitable to themselves, and no subtil question, Christ is content presently to grant their request; and therefore his answer is, *When ye pray say, &c.*

Wherein we are to observe two things: first, whereas there are certain practick spirits, that crosse that saying of our Saviour, and tell us we may not use this prayer which Christ gave, saying, *Our Father*, but that we are to frame our prayers of our own, as our state shall require, these words are a contradiction to their *we decide*: Christ himself hath commanded us to use this form of prayer; and therefore, we may be bold to  
G say

say, *Our Father*. Whatsoever prayers we make of our selves, they have some earth, because we our selves are of the earth; but the prayer instituted by Christ is free from all imperfection, because it was penned from him that was from above, John iii. In this prayer there is not one word wanting that should be put in, nor any word more then ought to be: Therefore both in regard of the Authour of it, and the Matter, we may safely use this form of Prayer.

Secondly, these words are an opposition betwixt *Cogitate* and *Dicite*. It is not enough to think in our minds this prayer, but our prayers must be Vocal; so that, as once Christ cast out the dumbe Devil, so here he casteth out the dumbe prayer. It is true that the life of prayer and thanksgiving standeth herein, *That we sing praises with understanding*, Psalm. xlvii. that we do *orare mente & spiritu*,  
I Cor.

1. Cor. xiv. Herein standeth the soul of prayer; but as we our selves have not onely a soul but a body also, so our prayer must have a body: Our tongue must be the pen of a ready writer, Psal. xlv. We must at the time of prayer bow our knees, as our Saviour Christ did, Luke xxii. 41. We must lift up our hearts with our hands, Lam. iii. Our eyes must be lift up to God, that dwelleth in the heaven, Psal. cxxiii. and as David sayeth, Psal. cxxxv. all our bones must be exercised in prayer.

The reason why we must use this form of prayer is taken from the skill of him that hath penned it, and from his favour with God.

We are not acquainted with the phrases of the Court, and we know not what sute to make unto God: But Christ, who is our Advocate, in whom *all treasures of wisdom and knowledge are hid*, Col. ii. he can form us a bill, and

make such a petition for us as shall be acceptable at the hands of God. None knoweth the things of God, but the Spirit of God, 1. Cor. ii. So none knoweth what pleaseth God, but Christ, who hath received the Spirit from God; and in this regard, as he knoweth Gods will best, so he is best able to frame a form of prayer so, as it may be agreeable to Gods will.

Secondly, touching the Authority which Christ hath with God his Father, it was such as God proclaimed from Heaven, *This is my beloved Sonne*; and Christ saith, *Thou hearest me alwayes*, John xi. So greatly was he respected with God.

In both these respects we may be bold to say, *Our Father*, &c. We have the promise, that if we ask any thing in the name of Christ, he giveth it us, John xvi. 17. Much more may we have confidence to be heard, *Si non modo in nomine*

*nomine ejus, sed verbis ejus*, If we ask not onely in his name but in his words.

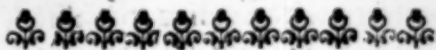
The Apostle saith, *If I had the tongue of Men and Angels*, 1. Cor. xiii. His meaning is, that the tongues of Angels were more glorious then the tongues of men; and therefore that song of the Angels, *Holy, Holy, Holy*, Eccles. vi. is magnified in the Church: But this prayer was formed by the tongue of Christ, who is the Lord of Angels.

The Cherubins hid their faces before the Lord of Hosts, Esay. vi. And he that made this prayer was the Lord of Hosts, of whom it is said, *Os Domini exercituum locutum est*, The mouth of the Lord of hosts hath spoken.

This prayer, as one said, is *ἡ ἀγάπη ἡμῶν*, the ingaging of our charity and love: for we desire to have remission of sinne no otherwise then as we forgive our brethren, whereby the love of our

brother is continually increased :  
And this prayer is *breviarium fidei*,  
it teacheth us to believe those  
things which we pray for. Lastly,  
our perfection in obeying the  
Law, and in believing those things  
which we ought to intreat with  
such a hope by prayer : *Legem  
implendi, & legem credendi,  
lex statuit sup-  
plicandi.*

The



## The sixth Sermon.

LUKE. xi. 2.

*And he said unto them, when ye pray, say, Our Father which art in heaven, Hallowed be thy name: Thy kingdome come: Let thy will be done, even in earth as it is in Heaven, &c.*

**I**T is the answer of our Saviour Christ to that Disciple of his, which in the name of the rest desired to be taught a form of prayer.

Concerning prayer, among other things already noted, we are to know, that it is the doctrine of the Fathers, that God not prayed unto on our parts, and his holy

G 4 Spirit

Spirit not yet possessing our souls, hath notwithstanding promised, *that he will pour his Spirit upon all flesh*, Joel ii. as it was poured upon the Apostles after Christs Ascension, Acts ii. namely, that Spirit which he calleth *the Spirit of Grace and Prayer*, Zach. xii. 10. When he thus vouchsafeth to send the Spirit of Grace into our souls, then from thence there do run two streams into the two severall faculties of our soul: that is, the Spirit of Grace hath a working on our Understanding by the light of Faith; and secondly, in our Will, by inspiring us with holy desires: of which holy desires the interpreter betwixt us and God is Prayer, for that, as the Apostle speaketh, *Our requests are made known to God by prayer and supplication*, Phil. iv. 6. Now as prayer is properly the effect of Grace, so whatsoever we obtain of God by prayer, it is the gift of Grace; which prayer is therefore



therefore our reasonable service of God, because we do therein acknowledge, not onely our own wants and unworthinesse, but also that as God hath in his hands all manner of blessings to bestow upon us, so *if we sue to him for them, he will withhold no good thing from us*, Psal. lxxxiv. 12.

Before we can pray for good things, it is required that we do conceive a love of them; which if it be in us, then we shall not onely be inflamed with a desire of them, which is an effect of love, but shall be stirred up to pray for them: But it is the peculiar work of the Holy Ghost to shed in our hearts the love, not onely of God, Rom. v. but of all other good things: which work he performeth not in all indifferently; for he is compared to the Wind, that bloweth where it will, John iii. But those whom it pleaseth the Holy Ghost to inspire with a love and affection towards good

G 5

things,

things, they do not onely desire them, but withall do pray earnestly for them unto God; for as it is the work of Jesus Christ, the eternall Word, to enlighten every one that cometh into the world; so it is the office of the eternall Spirit to inspire our hearts with holy desires.

In this answer of our Saviour, we are to consider three points: first, A time limited for prayer: secondly, the contents of the word, *Oratio*: thirdly, what is to be noted out of the word, *Dicite*.

Touching the time limited for prayer; we have heard already that there are three uses of prayer; one was the Use of dignity and perfection, when men do converse and enter into familiarity with God, by abstracting their minds from humane affairs, and sublevating them into heaven by a continuall meditation of God, and things pertaining to the life to come; which because it is peculi-

ar

at to them that have already attained to some perfection, we must say of it, as Christ did of another matter, *Qui potest capere capiat*, He that is able to receive it, let him receive it, Matth. xix. Our weaknesse is such as cannot by any means come to this use; yea the infirmity, of the Disciples themselves, was so great, that albeit Christ had so many other things to tell them of, yet they were not able as yet to bear them, John xiv.

Therefore we are to consider the two other uses, which do more nearly concern us; whereof the one is, the Use of necessity, which standeth either upon fear, or upon want: and when necessity lyeth upon us, in either of these respects, they are so forcible, that they make *all flesh to come unto him that heareth prayer*, Psalm. lxxv. Of fear the prophet saith, *Lord, in trouble they visited thee, they poured out a prayer when thy chastening was*

*was upon them, Isa. xxvi. 16. And the want of outward things is so vehement a motive, as when nothing else can move men to prayer, yet they will assemble themselves before the Lord for corn and oyle, Hof. vii. 14.*

These two, the one being, as Salomon termeth it, *Plaga cordis, the plague of the heart*; 1. King. viii. the other, *Desiderium cordis, the hearts desire*, Psalm. v. do point to us two times of prayer: namely, when either we are oppressed with misery, as the effect of sinne; or disquieted with our selves with the conscience and guilt of sinne it self, which is the cause of all our miseries.

Touching sinne, the prophet saith, *While I held my tongue, my bones consumed away*; but after he had confessed his sinnes unto the Lord, and craved pardon, he forgave his wickednesse: And because it is not his case onely, forasmuch as we have all sinned, his  
counsel

counsel is in this behalfe, *Pro hoc orabis omnis pius, For this shall every one that is Godly pray unto thee,* Psal. xxxii. Which being done, as the prophet speaketh, the weakest of them, that is, every sinner, shall be as David. Neither are we of necessity to pray, that God will forgive the guilt of our sinnes past, but that he will prevent us with his grace against temptations of sinnes to come; for in this regard our Saviour Christ would have his Disciples occupy themselves in this holy duty, *Orate, Pray ye that ye enter not into temptation.*

Luk. 22.

For the effect of sinne, which is adversity: Then is prayer necessary in the time of affliction, when outwardly through the malice of our enemies we are in misery: In which case the Prophet saith, when the ungodly, for the love he beare to them, requited him with hatred, *Then he gave himself to prayer,* Psal. cix. 3. Or else inwardly, by reason of crosses,

crosses, which it pleaseth God to bring upon us, against which the onely remedy is to use Prayer, as the Apostle exhorteth, James v. *Is any afflicted? let him pray.* *A timore tuo concepimus spiritum salutis,* Esa. xxvi. 8. That is, For fear.

And when we consider our own wants, the troubles that are upon us, though for a time we hold our tongues and speak nothing, yet a fire will kindle in us, we cannot long be silent, but the desire of our heart must have a vent by prayer, as the prophet had experience in himself, psalm. xxxix. So that as well the fear of danger to come, as present want and affliction, will lead us to prayer.

But when we are rid of all adversitie, yet there is another use of prayer, which is the Use of duty. We are to pray, not in regard of our selves, but in obedience to God, who commandeth prayer to

to be made by us, as a part of his service and duty which we owe to him.

Prayer made of duty is of two sorts, both in regard of time, and place.

Job in the law of nature telleth us that it is our duty, *Invocare Deum omni tempore*, *Alwayes to call upon God*, Job xxvii. 10. and our Saviours charge unto his Disciples is, that they should *semper orare*, *pray alwayes*, Luke xviii. which the Apostle interpreteth by, *ἀδιαλείπτως without ceasing*, 1. Thess. v. But this cannot be performed of us by reason of our infirmity; therefore we must expound this otherwise, and as Saint Paul speaketh, we must speak after the manner of men, *propter infirmitatem*, because of our weakness, Rom. vi. and so when we are commanded to pray alwayes, the meaning is, that it is our duty to appoint certain howres for prayer: for, as *Augustine* saith,  
*Semper*

*Semper orat, qui per certa intervalla temporum orat.* The reason of this exposition is, for that our service to God must be a reasonable service, Rom. xii. and the preaching of the word must not be done negligently, for it must be λογικὴν λαλῶν, 1. Peter ii. which cannot continually be performed of man without some respect.

Touching the set times appointed to the service of God in the Law, it is appointed and required that there should be both morning and evening sacrifice day by day, and that upon the Sabbath there should be *twice so long service as upon other dayes*, Numb. ii. 8. This publick service was performed by the Jews, among whom the book of the Law was read *four times a day*, Nehem. ix. 3. For private devotion the prophet saith, *In the evening, in the morning, and at noon-day, will I call upon thee*, Psal. lv. and Daniel was for praying three times a day  
cast



cast into the Lyons den, Dan. vi.

In the new Testament this duty of prayer was by the practice of Saint Peter limited to the third houre, Act. ii. 15. to the sixth houre, Acts x. 9. to the ninth houre, at which time *Peter and John went up to the Temple together to pray,* Acts iii. whose diligence and care ought to stirre us up to the like.

Further the Disciples desire to be taught a right form of prayer, not onely as here, as Christians, but as Apostles and Ministers sent forth to preach the Gospel: whereby we learn that prayer belongeth not onely in generall to every Christian, but more particularly and specially to those that have any Ecclesiasticall authority over others. So that it is an opinion very erroneous, that we have no other use of the Apostles of Christ, and their Successours, but onely for preaching: whereas, as it is a thing

thing no lesse hard to pray well; then to preach well; so the people reap as great benefit by the intercession of their pastours, which they continually make to God, both privately and publickly, as they do by their preaching. It is the part of the Ministers of God, and those that have the charge of the souls of others, not onely to instruct the flock, but to pray for them. The office of Levi and his posterity, as Moses sheweth, was not onely to teach the people the Laws and judgements of the Lord, and to instruct Israel in the law, but also to offer Incense unto the Lord, Deut. xxxiii. which Incense was nothing else but a type of prayer, made by the faithfull, Psalm. cxlv. Therefore Samuel confesseth, that he should sinne no lesse in ceasing to pray for the people, then if he were slack to shew them the good and right way, 1. Sam. xii. 23.

This duty the Ministers of God may

may learn from the example of Christs own practice, who *went out early in the morning to pray*, Mark i. 35. So he prayed for peter *that his faith should not fail*, Luke xxii. also from the example of the Apostles, who albeit they did put from them the ministration of the Sacraments, yet gave themselves continually to prayer, and the Ministry of the word, Acts vi. 4. In which regard paul faith, he was sent not to baptize, but to preach the Gospel, 1. Cor. i. 7. Which they did refuse to do, not as a thing impertinent to their office, but that they might with more attention of mind and fervency of Spirit apply themselves to make intercession for Gods people.

Thus much they are to learn from hence, that the Priests are *Angeli Domini exercituum*, Mal. ii. 7. If Angels, then they must not onely descend to the people to teach them the will of God, but  
ascend

ascend to the presence of God to make intercession for the people : And this they do more cheerfully, for that God is more respective to the prayers which they make for the people, then the people are heedfull to the law of God taught by them. For this cause the priests are called *the Lords remembrancers*, Esa. lxii. 6. because they put God in mind of his people, desiring him continually to help and blesse them with things needfull ; for God hath a greater respect to the prayers of those that have a spirituall charge, then to those that are of the common sort. Thus the Lord would have Abimelech deal well with Abraham, and deliver him his wife, because he is a prophet, and should pray for him that he may live, Gen. xx. So to the friends of Job the Lord said, *My servant Job shall pray for you, and I will accept him*, Job xlii.

This office was appointed. to the priests in the Law, Levit. v. 6.

*Orabit*

*Orabit pro iis sacerdos, The Priest shall pray for them.* Thus Ezechiah sent for Esay: so saith he, *Lift thou up thy prayer,* Esa. xxxvii. 4.

Men as they are Christians ought to pray three times a day, as David, Psal. lv. but as they are prophets and have a special charge, they must pray to God seven times a day, as the same David, psal. cxix,

This day of prayer, made by the Priests in the behalf of the people, was so highly esteemed, that they took order that prayer should be made continually; and because the same Priests are not to do all one thing, but to pray, therefore some were appointed for the first watches, others for the second, and others for the third watches, that so while one rested the other might pray: whereof David speaketh when he saith, *Mine eyes prevent the night-watches,* Psal. cxix. So Christ speaketh of the first and second watches, Luke. xxii. Touching

Touching Davids diligence in performing of this duty for the good of the people, he saith, *At midnight I will rise up to give thanks to thee*, Psal. cxix. So did paul and Silas rise at midnight to sing praise to God, Acts xvi. And it were to be wished that the like order were taken in the Church, that the sacrifice of prayer were continually offered among Christians as it was in the Synagogues of the Jews.

Secondly, in regard of the place we are every where to lift up pure hands, 1. Tim. ii. and so the Psalmist extendeth this part of Gods service to all places generally of his dominion, Psal. ciii. Howbeit though it be not to be neglected in no place, yet especially we must offer this sacrifice of prayer and prayse *in the assembly among the faithfull in the congregation*, Psal. cxi. and so we must learn to distinguish the *liturgy* and the publick service of God in the

the Church, from that private devotion which our Saviour would have us to perform daily, when he saith, *When thou prayest enter into thy chamber*, Matth. vi. For God hath promised to accept that worship which we tender unto him in the place consecrate for that purpose: *In every place where I put my name, thither will I come and blesse thee*, Exod. xx. 24. *Non solum quod oratis, sed quod ibi oratis*, Not onely because ye pray, but because ye pray there, that is, the publick place whether the Saints of God from time to time assemble themselves to call upon God together. In his Temple doth every man speak of his prayse, psal. xxix. Our Saviour Christ did therefore tell them that it was *domus orationis*, Isa. lvi. to teach us, that the chief end of our meeting there should be, not to make it a publick school of Divinity and instruction, but to poure out our prayers to God; for private pray-  
ers

ers was not enough, unlesse at times appointed we meet together to pray publickly. So the Apostle Saint Peter doth teach us by his example, who not onely when he was at home went up to the top of his house to pray, Acts x but to the Temple also, Acts iii. Saint Paul did not content himself to bow his knees to God when he was at Rome, and Ephesus, and other places; but he went to Jerusalem, and prayed in the Temple, Act. xxii. 11. which thing as he did for himself, so no doubt he did it in the behalf of the Church of God, to which he was sent to preach; and it were to be wished that in the Church there were *minus oratorum, & plus orationum.*

The second generall point is touching the contents of the word, *Oratio.*

Our necessities are manifold, and the grace of God, which we sue for to God, is *multiformis gratia,*



a manifold grace, 1. 1. Pet. iv. besides, the Apostle saith, *pray with all manner of prayer*, Ephe. vi. therefore it is meet that we should take notice how many kinds of prayers there are: wherein the Apostle guideth us, when he saith, *Let supplications, prayers, thanks-giving, and intercession be made*, 1. Tim. ii. These foure contain all those sorts of prayer which are contained in the body of this word, *Oratis*.

Prayer or invocation consisteth of Confession and petition: Confession is divided into *confessionem frandis*, which the Greeks call *ἑξομολόγησις*, that is, the confession of sinnes, whereunto they adde supplication to God for pardon, like that of the publicane, Luke xviii. *God be mercifull to me a sinner*.

The other kind of confession is, *Confessio laudis*, that is, Thanks-giving to God for his goodnesse in pardoning our sinnes, and be-

H

stowing

stowing his benefite upon us, which kind of confession is called *αὐτοκαλύψις*. This also is a part of prayer, and ought to go with it, as appeareth, Phil. i. 3. Col. i. 3. where the Apostle doth thank God alwayes for the Churches in his prayer.

Both these the Jews gather from the words *Judah* and *Israel*: for *Judah* is confession, and *Israel* is the name of the prevailing in wrastring with the Angel, as the faithfull do *strive with God in prayer*, Rom. xiii. The one they call *Tebillah*, the other *Tephillah*. They had both these, *Hosanna* and *Halleluiab*.

Petition standeth upon Comprecation and Deprecation.

Deprecation is, when we desire that evil may be removed; which kind of prayer is *δυνος* and *Techinah*.

Comprecation is, when we would have our want supplied with good things; which is *εὐπορευ* and *Tephillah*. Inter.

Intercession is another kind of prayer proceeding from charity, as the other came from faith, when we do not onely confesse our own sinnes, but the sinnes of others; when we pray not onely for our selves but for others; when we praise God not onely for his goodnesse on our selves but for others. So it was the charge which God gave by his Prophet to them in captivity, not onely to pray for themselves, but *to pray for the prosperity of the Citie where they were prisoners, Jer. xxix.*

As they were to have a care of the common-wealth, so the like is to be had of the Church. Therefore when Peter was in prison, there was prayer made continually of the Church to God for him, Acts xii. 5. *Pray for all Saints,* faith the Apostle, Ephe. vi. *and for me especially, th at utterance may be given to me, &c.* and as for them that have any speciall place in the Church or common-wealth,

so we are bidden to pray for all such as are in misery, as David teacheth us by his example; who when his enemies were sick ceased not to pray for them no lesse then for himself, but *put on sackcloth and humbled his soul with fasting*, Psal. xxxv.

Unto these kinds of prayer some adde two more: The first is, when upon condition that God will grant us our desire, we vow that we will faithfully serve him afterwards, as Jacob prayed, Gen. xxviii. The other is a simple prayer or petition vttered in short words, as *Lord have mercy on me*, and such like; which are nothing else but sparks of that fire which kindleth within us, whereof David spake, Psal. xxxix. *Heare me, Lord, and that right soon for my Spirit faileth*, Psal. cxliii.

In regard of this our weaknesse, our Saviour hath in a short prayer comprehended whatsoever is needfull for us; which brevity he

he used, lest if he had set a large form of prayer our spirit should be dead, and our devotion key-cold before we could come to the end: and for the same purpose the Church hath prescribed Collects, prayers answerable to that short petition of our Saviour Christ.

All these kinds of prayers were used by our Saviour Christ in the dayes of his flesh, as he took our nature, and was the head of a body. *Factus pro nobis peccatum*, He was made sinne for us, 2. Cor. v. and so did not onely Confesse himself a sinner, but suffered the wrath of God for it; which made him cry, *Deus mi, Deus mi, My God, my God, why hast thou forsaken me* ? Matth. xxvi. *The rebuke of them that rebuked thee fell on me*, Rom. xv. psal. lxi.

Also he was an example to us of Thanks-giving, *I thank thee, O Father, &c.* Luke x. 21. *I thank thee that thou hast heard me*, John xi.

For

For Deprecation, as he was a man, *Let this cup passe from me*, Matth. xxvi.

The good he prayed for at the hands of his Father was, *Pater, glorifica me eâ gloriâ quam habui apud te, &c.* Father, glorify thou me with that glory which I had with thee before the world was, Joh. xvii.

Touching Intercession, he prayeth, *Pater, ignosce eis*, Luke xxiii. *I pray not for them onely, but for all them that shall believe by their preaching*, John xvii.

As he used all these kinds of prayer, so he set them all down in this form of prayer. The Confession of sinne and the Supplication for remission, is in the five petitions: The Thanksgiving is that *δοξολογία*, *For thine is the kingdome, power, and glory*: And the good which he desireth is the sanctification of Gods name, the accomplishment of his kingdome, and fulfilling of his will; as also a continuall supply of all things

things needfull for this present life: The evil from which he prayeth to be delivered, is first, from sinne it self: secondly, from the temptations of sinne: thirdly, from evils, which are the effects of sinne.

The third and last point in this Text is, that we observe something in this word *Dicite*; whereof the first is, that here Christ doth not say, *Say thus*, as Matth. vi. whereof some gather, that we may frame prayers after the form of the Lords prayer, but not use the words themselves; But he saith to his Disciples, *Dicite, Pater noster, Say, Our father &c.* that is, we may boldly use the very words of this prayer, and albeit, to set forth the desire of our hearts we use other forms of prayer, and that in more words, yet we must conclude our prayers with this prayer of Christ.

Secondly, when he saith, *Dicite*, he doth not say *cogitate* or *recita-*

te or *murmure*, but *intus dicite*  
& *ex ore*: for there is a mouth  
in prayer, & *non est oratio sine ore*,  
therefore he alloweth vocall  
prayer. And as he will have us  
expresse the desire of our hearts  
in words, so the chiefest thing is,  
that our prayers be from the heart;  
for invocation is a *spirituall sacrifice*,  
1. Pet. ii. *a reasonable service*,  
Rom. xii. So both the understand-  
ing and reason must be occupi-  
ed, and also the spirit or inward  
affection of the heart. Our Saviour  
requireth both in expresse words,  
*Worship him in spirit and truth*,  
John iv. *Sing with understand-*  
*ing*, Psal. xlvii. *I will pray with*  
*the Spirit, and I will pray with the*  
*understanding also*, 1, Cor. xiv.

We must not onely have a spi-  
rituall fervency and zeal, but also  
must know what we pray for,  
which is belonging to the under-  
standing: So that if both do not  
concurre, our service is not reason-  
able, nor our sacrifice of praise  
spirituall.

As



As for that prayer that cometh onely from the lippes, it may be said of it, as God spake of hypocrites, *Is that the fast that I required?* Isa. lviii. of assembling to heare the word as the people useth to do, Ezech. xxxiii. *Is that this which God requireth? Is this to eat the Lords Supper?* 1. Cor. xi. It is not enough to make long prayers, and use many words; there is a spirituall prayer which God will have with our vocall petitions: and therefore, that we may pray with understanding, we have need to be instructed in the sense of the Lords prayer.

The excellency of this prayer is first in regard of him that made it, who is come from above, who hath mixed nothing with these petitions that savoureth of the earth; for they are all heavenly, as he himself is heavenly. Secondly, in respect of the form, which is a most perfect form; it was compiled by him who is the wisdom of

God, and therefore cannot be but perfect, *quia perfecta sunt opera Jehova, because the works of the Lord are perfect* Deut. 33. Thirdly, in regard of the excellent benefits that are procured to us by it, which are so many as can be desired at the hands of God. Fourthly, for the order which Christ keepeth. If man did make a prayer, he would begin at daily bread; but Christ in this prayer teacheth us first to seek the kingdom of God, Matth. vi. Our first petition must be for the glory of God, and then for our own welfare, chiefly in the world to come, and also in this life; for as we may not pray at all for things that are evil, so in things that are good and lawfull we must take heed that we ask not amisse.

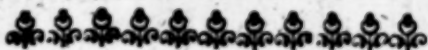
The petitions, being seven, are divided thus: The first concerneth God himself, the other six concern us.

They concern us in a threefold estate

estate: first, of Glory ; secondly, of Grace ; thirdly, of Nature.

In these petitions that concern us, the evil that we would have removed from us, is first, sinne ; secondly, temptation ; thirdly, evil. The good we desire to be granted us, is first, that Gods kingdome may be in our hearts, secondly, that his will may be performed of us ; thirdly, that he will give us things necessary for this present life.

The



## The seventh Sermon.

LUK 11. 2.

*Our Father.*

**H**is Prayer, penned by our Saviour Christ in the behalf of his Disciples & his Church unto the end of the world, standeth first upon an Invocation, then upon certain petitions.

The Invocation is the style or word of salutation, wherein we call upon the Majesty of God. The Petitions contain the summe of those things we seek for at the hands of God.

That which we have generally to note out of this preface is, that this is one benefit which God vouchsafeth us, that we may pray unto

unto him and be heard; whereby we are to conceive of him that he is not like the great Monarch, to whom no man might presume to speak, except *he held out his golden Scepter to him*, as it is in Esther, iv. The heavenly Majesty vouchsafeth every man this honour to speak to him, and the Golden Scepter of his word doth allure us thereunto.

Secondly, it is a greater benefit to pray to God on this manner, that is, by the name of *Father*; and therefore by that which he promiseth the faithfull, Isa. lxxv. *Before they call I will heare them*, we are taught that we are so assured of Gods goodwill and favour toward us, even before we open our mouthes to ask any thing of him, that we doubt not to call him *Father*: from whence we may reason as the Apostle doth, Rom viii *Seeing he hath given us his Sonne, how shall he not with him give us all things?* So seeing God taketh us for  
his

his children, how shall he deny us any thing, whereby he may shew himself a *Father*?

In the first we consider the perfection of Gods goodnesse in these words, *Our Father*: In the second, the excellency of his power, expressed thus, *which art in heaven*.

Both these are attributed unto God not onely of the Christians, but even by the Heathen, that are strangers to the Church; for they attribute this unto God, that he is *optimus, maximus*: and therefore where these two doubts arise in our hearts, *Domine, si vis, Lord, if thou wilt*, Matth. viii. and *Domine, si quid potes, Lord, if thou canst*, Mark. 9. they are both taken away by these two attributes.

By that term which setteth out the perfection of Gods goodnesse, he assureth us that he is willing; and by that which expresseth the excellency of his power, we are taught that he is able to perform  
our

our requests. His goodnesse giveth us *fiduciam*, *bolanesse*, that in regard of it we may *boldly come to the throne of grace*, Heb. iv. The consideration of Gods power breedeth in us devotion and reverence (for both must be joyned together-) neither fear without the consideration of his goodnesse, nor bold confidence that is not tempered with a dutifull regard of his power is acceptable to him.

So that which we learned in *lege credendi*, that God is the Father almighty, is here taught again in *lege supplicandi*, where we are instructed in our prayers to ascribe both these unto God: first, that he is our Father; secondly, our heavenly Father.

The consideration of these two are the pillars of our faith, and there is no petition wherein we do not desire that God will either shew us his goodnesse, or assist us with his power, and no Psalm or  
Hymne

Hymne that is not occupied in setting forth one of these.

The titles which expresse Gods goodnesse have two words, the one a word of faith, the other a word of hope and charity. Of both these words of *Pater* and *noster*, Basil saith, that here *Lex supplicandi, non modò credendi sed operandi Legem statuit*, The law of prayer doth not onely establishe and confirm the law of belief, but of working also. For where in the word *Father* is expressed the love of God to us, it comprehendeth withall the love we bear to him.

Where we call God *our Father*, and not *my Father*, therein is contained our love to our neighbour, whom we are to love no lesse then our selves : *Vpon these two hang the Law and the Prophets*, Matth. xxii.

Again, the word *Father*, is a word of faith, and *our* a word of charity ; and the thing required of



us in the new Testament is *Fides*,  
*per charitatem operans*, Faith, which  
worketh by charity, Gal. v. So that  
in these words *Our Father*, we  
have a summe both of the Law  
and the Gospel.

Christ might have devised ma-  
ny more magnificent and excel-  
lent terms for God ; but none  
were apt and fit for us to assure us  
of Gods favour. Our Saviour  
saith, Luke xi. 13. That earthly fa-  
thers, which many times are evil  
men, have notwithstanding this  
care for their children, that if  
they ask them bread, they will not  
give them a stone : much more  
shall our heavenly Father give us  
the holy Spirit if we ask it.

Wherefore Christ teaching us  
to call God by the name of *Fa-  
ther*, hath made choyce of that  
word which might serve most to  
stirre us up unto hope ; for it is  
*Magnum nomen sub quo nemini  
desperandum*, A great name under  
which no man can despair.

There

There may seem an opposition to be betwixt these words, *Father* and *Our*, if we consider first, the Majesty of God, before whom the hills do tremble, and the Angels in heaven cover their faces. Secondly, our own uncleannesse and basenesse, both in respect of the mould whereof we be made, which made Abraham confesse himself unworthy to *speake unto God beeing but dust and ashes*, Gen. xviii. And also in regard of our pollution of sinne, in which regard we are called, *The slaves of sinne, and children of the Devil*, John iii.

Herein we find a great distance between God and us, and so are we farre from challenging this honour to be the sonnes of God in regard of our selves. *Who durst* (saith Cyprian) *pray to God by the name of Father, if Christ our Advocate did not put these words in our mouthes?* He knoweth how God standeth affected towards us, for all

all our unworthinesse ; and therefore seeing he hath framed this petition for us, we may boldly as he commandeth say thus, *Our Father*. Therefore albeit of our selves we cannot conceive hope that God is our Father, yet we may call him *Father* by the authority of Christ, and say with Augustine, *Agnosce, Domine, stylum advocati filii tui*, Lord take notice of the stile of our Advocate thy Sonne.

We know not Gods affection towards us, but by Christ we take notice of him, for he hath *declared him unto us*, John i. 18. and being taught that God in Christ vouchsafeth to admit us for his children, *We do with boldnesse come to the throne of grace*, Heb. iv. Therefore we have thankfully to consider unto what dignity we that live under the Gospell are exalted, not onely above the patriarchs in the time of the Law, but above the heavenly Spirits,

Before

Before the Law was given Abraham saith, *Shall I speak to the Lord?* Gen. xviii. In the Law Christ saith, *Ego sum Dominus Deus tuus*, Exod. xx. then he was not called *Father*. But if we ask that question which the Apostle maketh, *To which of the Angels said he, thou art my Sonne?* Heb. i. 5. It will appear that God hath honoured us in a degree above Angels, for that he giveth us leave to call him *Father*.

Thus we see what preheminence we have from God, above aswell the Saints on earth in time of the Law as the heavenly Angels; that we may not onely pray, but pray thus, *Our Father*.

In the word *Father*, we are further to note not onely that God is the cause of all things, for that he bringeth forth all things, but also his *σοφία φυσική*, or *naturall affection*, to those things that are produced.

Gods paternity is first generally

ly to be considered in all creatures, which for that they have their being from God, he is said to be their *Father*. So Job called God *Pater pluvie*, *The Father of the rain*, Job xxxviii. Also he is called *Pater luminum* *The father of lights*, Jam. i. 17. and this is a motive sufficient to move God to be favourable to our prayer, if there were no more, that we are his creatures; so David spake, *Despise not the work of thine own hands*, Psal. cxxxviii. But men have another use of Gods *paternity*, for whereas of other things God said *Producat terra*, *Let the earth bring forth*, Gen. i. When man was to be created, he said, *Let us make man*, giving us to understand that howsoever other creatures had their being from God mediately, God himself would be his Father, and frame him immediately with his own hand.

Secondly, when God created man according to his own image  
he

he breathed into him life immortal, he gave him the sparks of knowledge, and indued his soul with reason and understanding, in which regard it is called the *candle of the Lord*, prov. xxi.

Thirdly, when man was fallen from his first estate, God opened to him a doore of repentance, which favour he hath not vouchsafed to the Angels that fell; and so we may crave Gods favour, not onely as we are the works of Gods hands, but as we are his own image.

Fourthly, God is our *Father*, as we are Christians: that which Moses saith, *Is he not thy father*, Deut. xxxiii. and, *Doublelesse thou art our Father*, Isa. lxiii. is to be understood of our generation, but we have a second birth, called *divaynement*, or *Regeneration*, which setteth us in a degree above mankind, and maketh us not onely men, but Christians, which if we be, then we are the *sonnes of God*,  
not

not as the rain, or lights, or they that are created to the image of God, but for that we are *born of God*, John i. 18. that is, born again of the water and of the Spirit, without which Regeneration, no entrance is into the kingdome of God.

And our dignity in being the sons of God, in these three sorts is to be considered: First, in that we are *the price of Christs blood*, Secondly, we have *Characterem*, that is, the stamp of the sonnes of God, when we are called Christians, Acts xi. Thirdly, we are *the Temples of the Holy Ghost*, 1. Cor. iii. By means whereof he giveth us holy desires, and maketh us sorry that we have offended his Majesty. The assurance of this is that which the Apostle calleth, *the Spirit of Adoption*, which he sendeth into the hearts of Christians, to certify them both that they are the sonnes of God, and may call him Father, Rom. viii.  
in

1. Cor 6.

in a double sense, both in respect of nature and grace, not onely by Generation, but by Regeneration.

In the naturall affection that God beareth us, we have two things; 1. the immutability of it; 2. the excellency.

God doth teach us that his love to us is unchangeable, in this that he expresseth it by the name of *Father*: *Nam pater etiamsi offensus, est pater; & filius etiamsi nequam, tamen filius*, A father though offended, is a father; and a sonne though naught, yet is a sonne. The Master may cease to be a Master, so may a servant; The husband may cease to be a husband, so may the wife by means of divorce; but God can never cease to be our Father, though he be never so much offended, and we cannot cease to be his sonnes, how wicked soever we be: and therefore God doth by an immutable term signifie unto us the immutability



stability of his affection, Heb. vi. And indeed whether he do bestow good things on us, or chasten us, his love is still unchangeable; for both are to be performed of a father toward his children: and therefore whether he afflict us, or bestow his blessings on us, we are both to acknowledge his fatherly care, howsoever *To flesh and bloud no affliction seemeth good for the present*, Heb. xii.

This immutability of his love, as it ministreth comfort in time of affliction, so doth it comfort and raise us up in sinne and transgression, so that notwithstanding the greatnesse of our sinnes we may be bold to seek to God for favour, and say, *Esse amisi ingenuitatem filii, tamen tu non amisisti pietatem patris*, Although, Lord, I have lost the duty of a sonne, thou hast not lost the affection of a father. •

The excellency of Gods love appeareth herein, that he is not  
I described

described to be God under the name of a King, or great Lord, as Matth. xviii. There we have an example of great goodnesse in pardoning ten thousand Talents; but yet a doubt will arise in our minds except we know him to be good otherwise then as he is a king: for so look what mercy he sheweth to us, the like he will have us shew to others, but we come short of this. But this is it that contenteth us, that he describeth his goodnesse under the term of *Father*: in which regard how wickedly soever we deal, yet still we may say with the evil child, *I will go to my Father*, Luke xv. He had cast off his father, he had spent all his patrimony; yet for all that he resolveth to go back, and his father is glad to receive him: he went, and met, and entertained him joyfully; such affection doth God bear to his children.

The benefits that we have by  
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the fatherly love of God are of two sorts : First, *Fruētus indulgentiæ paternæ* ; Secondly, *Fruētus liberalitatis paternæ*, that is, The fruit of fatherly compassion; and, The fruit of fatherly bounty.

Fathers stand thus affected towards their children, that they are hardly brought to chasten them ; and if there be no remedy, yet they are ready to forgive, or soon cease punishing : *Pro peccato magno paululum supplicii satis est Patri*. For a great offence a small punishment is enough to a father.

And for their bountifulnesse, the Apostle saith, *That there is naturally planted in fathers a care to lay up for their children*, 2. Cor. xii. They are both in God ; for facility *ad veniam*, to pardon, and readinesse to forgive, make him *Patrem misericordiarum*, A Father of mercies, 2, Cor. iii. not of one, for he hath a multitude of mercies, great mercie and little mercie, Psal. li.

The affection of David toward Absalom, a wicked sonne, was such that he forgave him, though he sought to deprive his father of his kingdome, 2. Sam. xii. and though we offend the Majesty of God, yet he assureth us that he will be no lesse gracious to our offences then David was : For David was a man after Gods own heart, 1. Sam. xiii.

Touching the care which God hath to provide for us, the Prophet saith, and also the Apostle, *Cast your care upon the Lord, for he careth for you*, 1. Pet. v. He careth for us, not as he hath care of Oxen, 1. Cor. ix. but such a tender care as he hath for the Apple of his eye Zach. ii. He provideth for us, not lands and goods, as earthly fathers, but *an inheritance immortal, incorruptible, and that fadeth not, reserved in heaven for us*, 1. Pet. i. and hath prepared for us *an heavenly kingdome, whereof we are made coheirs with his Sonne Christ*, Rom.

Rom. viii. 17. and this is the fruit of his fatherly bountifullnesse towards us.

Out of these two, the Immutability and Excellency of Gods love, shewed both in forgiving sinnes, and providing good things, ariseth a duty to be performed on our parts; for *nomen patris, ut explicat sic excitat charitatem*, the name of a father as it sheweth, so it stirreth up, love; as it sheweth *quid sperandum*, what is to be hoped for, *sic quid sit prestandum*, so what is to be performed of us. The name of a father doth promise unto us forgiveness of sinnes, and the blessings not of this life onely but especially of that that is to come: and this duty lyeth upon us, that we so live as becometh children; we may not continue in sinne, but at the least must have *virtutem redeundi*, the virtue of returning, Isa. lxiii. *Why hast thou caused us to go out of the way?* A child though he have wandred

never so farre, yet at length will come to that resolution, *I will return to my father*, Luke xv.

But if we consider the dignity whereunto we are exalted, we shall see on earth, *Si filii Dei, quodammodo Dii sumus*, If we be sonnes, we are after a sort Gods, & *Divine participes nature*, 2. Pet. i. partakers of the divine nature, as the sonnes of men are men.

But the Apostle setteth down this plainly, behold what great love he hath shewed us, *That we should be called the sonnes of God*, 1. John iii. This dignity requireth this duty at our hands, that we reverence our Father Mal. i. 6. *If I be your Father, where is my love? If ye call him Father, who without respect of persons, &c. then passe the time of your dwelling here in fear*, 1. Pet. i. 17.

*Our* is a word of hope, as *Father* is a word of faith; for he that faith *noſter*, *our*, includeth himself

self, and by hope applyeth Gods favour in particular to himself, which by faith he apprehendeth to be common to all, neither doth appropriate it to himself, saying, *My Father*, but includeth them with himself: and so the word *our* is also *Vox charitatis*, the voyce of charity.

As the first word did teach us the Fatherhood of God, so the word *our* implyeth the fraternity we have one with another: for God, to shew what great regard he hath of the love of our neighbour, hath so framed and indited this prayer, that there is neither, *Ego*, nor *mi*, nor *meum*, nor *mea*, neither *I*, nor *mine*, nor *my*, but still the tenour of it is, *Our Father, our bread, our trespasses, us from evil*.

Therefore one saith, that prayer is not onely *breviarium fidei*, an abridgement of our faith, but *σύνταγμα ἀγάπης*, a mutuall pledge of our love towards our brethren,

which is then especially testified when we pray to God for them : For this prayer which our Saviour setteth down for us, and all Christians prayers, are not the prayers of nature ; ( *pro se orat necessitas*, necessity stirreth up men to pray for themselves ) but the prayers of charity, when we are to commend the state of our brethren to God as well as our own, *quia pro aliis charitas*, for charity prayeth for others : for in this prayer there is matter not onely of Supplication for the avoyding of evil, and Comprecation for the obtaining of good in our own behalf ; but of Intercession also, to teach us, that whether we desire that evil be removed, or good be bestowed upon us, we should desire it for others as well as for our selves.

The use of this doctrine is of two sorts : first, against Pride ; for if God be not the Father of one man more then another, but all in  
common



common do call him *Our Father*, why then doth one man exalt himself above another? *Have we not all one Father?* Mal. ii, and the Apostle saith, *Ye are all the sonnes of God by faith in Christ Jesus*, Gal. iii. and our Saviour saith, *Vos omnes fratres estis*, *Ye are all brethren*, Matth. xxiii. 8. Therefore we are not onely to love one another as brethren, but to honour one another, because we are the sonnes of God; for this end the Apostle exhorteth, *In giving honour go one before another*, Rom. xii. so farre ought we to be from despising one another: *Cur enim non pudeat aspernari fratrem, quem Deus non aspernatur filium?* Why are we not ashamed to scorn him to be our brother, whom God scorneth not to be his sonne?

Secondly, it serveth against malice: we were all in the loyns of Adam when he fell, and all one in the body of Christ; so that whatsoever he, as our Head, hath done

or suffered the same all men do and suffer in him.

And lastly we are all included in this word, to teach us that we ought to wish the same good to others which we do to our selves; for this is that which Christ commendeth in our Christian practice in the duty of prayer, *Ut singuli orent pro omnibus, & omnes pro singulis*, That each should pray for all, and all for each other.

He hath taken order that no man can pray this prayer but he must pray for others as well as for himself, and so do good to all; and the mends that is made him is, that they also for whom he prayed do likewise at another time pray for him: and though we cannot alwaies pray in such fervency of Spirit as is required in prayer, yet the holy Ghost doth supply our infirmity, by stirring up others to pray and make intercession in our behalf, *cum gemitibus inenarrabilibus, with unspeakable groans*,  
Rom.

Rom. viii. even then when we cannot do for our selves; and this is a speciall benefit which the faithfull have in the Communion of Saints.

The Apostle saith, that God to assure us that he taketh us for his sonnes hath sent his Spirit into our hearts, whereby we cry *Abba Father*, Gal. iv. the one of these words hath respect to the Jews, the other to the Gentiles, teaching that it is our duty to pray both for Jews and Gentiles, and so for all though they be strangers to us.

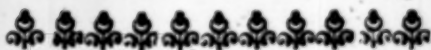
Secondly, we are to pray for sinners, be their sinnes never so great, in hope that God will give them the *Grace to repent*, and so come out of the snare of the Devil, 2. Tim. ii. and that he will translate them out of the state of sinne into the state of grace; for this life as long as it lasteth is *tempus prestitutum pœnitentie*, a time ordained for repentance.

Thirdly,

Thirdly, as for our brethren, so for our enemies, as our Saviour willeth, Matth. v. 44. for they also are comprehended under the word *Noster*: *For God hath shut up all in unbelief, that he may have mercy on all.*

Neither are we to pray in generall for all, but for some in particular as need requireth. Not in generall for all good things, but for some speciall blessings.

As we are to pray generally, that Gods will may be done, so, for that this is Gods will *our sanctification*, 1. Thess. iv. we may pray in particular for those things that we have need, as to be delivered from all temptations generally, so specially from those sinnes whereunto the corruption of our nature is most inclined.




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The eighth Sermon.

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*Which art in heaven.*

 High words contain the second part of this invocation : for as in the word *Father* we call upon the bowells of Gods mercy ; so by these words, *Which art in heaven*, we do invoke the arm of his power, for so it is termed by the Prophet in the old Testament, *Stirre up thy strength and help us*, Psal. lxxx. 2. *Rise up thou arm of the Lord*, Isa. li. 9. So that as the Lepers doubt, Matth. viii. is taken away by the consideration of Gods fatherly goodnesse, so when we know that this our Father hath his being in heaven it taketh away that doubt which we use to make of his power,

power, *Domine si quid potes, Lord, if thou canst do us any good?* Mark ix. For the style of God in respect of our necessities consisteth of his goodnesse and greatnesse, which as they are both expressed by the Heathen in the title *optimus maximus*, so the power of God in these words which they use, *τὰ ὑψηλὰ δώματα ναίων, Dwelling in heavenly habitations.*

Christ, willing to expresse the greatnesse of Gods power, doth it by that place where his glory and power are most manifest, and that is heaven, whereof the prophet saith, *The heavens declare the glory of God, and the firmament sheweth his handy works,* Psal. xix. 7. For when we see a poore cottage, we presently guesse that the dweller is no great person; but if we meet with some great house, we conjecture that some person of account dwelleth there: and therefore Job saith, that *the baseness of man, in respect of the Angels,*

gels, is great, for that he dwelleth in the houses of clay, whose foundation is of the dust, Job iv. 19. But here our Saviour telleth us that God our Father hath his dwelling in the stately Tabernacle of heaven; whereby we may gather what is the greatnesse of his power.

But before we come to those things which are particularly to be considered in these words; first, we are to take heed that we runne not into their error who, so confine and compasse God in heaven as if he had nothing to do in earth, such as they who say, *How should God know? can he judge through the dark cloud? the clouds cover him that he cannot see,* Job xxii. 14. For when he is said to have his being in heaven, the Holy Ghost thereby doth not expresse his prefence, but his power: therefore we are to know that God is not so in heaven, that he is not in earth also, for so doth the old Testament witnesse of him,  
*Calum*

*Cælum & terram ego impleo, Jer. xxiii. Behold the heaven, and heavens, and the heaven of all heavens, are not able to comprehend thee. 1. Kings viii. 27. and the Prophet David saith, If I go up<sup>e</sup> to heaven, thou art there: if I go down to hell, thou art there also, psal. cxxxix.* Whereby it appeareth that we may not limite Gods power and presence to any one place, who is everywhere present; for when God is said to be in heaven, we learn thereby what his excellency is, which doth especially shew it self there; for as the glory and Majesty of earthly Princes doth chiefly appear in there thrones, so the glory and Majesty of God doth especially shew it self in heaven, which is his throne, Esa. lxvi. Matth. v. 34. He hath not his denomination from earth, a place of worms and corruption, but from heaven, a place of eternall glory and happinesse.

Secondly, the use of this is to  
temper



temper our confidence in God ; for albeit we love him as he is our Father, yet withall we must fear him; for as much as he dwelleth in heaven : As we may in regard of his goodnesse pray unto him with confidence, so withall, considering his power, we must pray with due devotion and reverence unto his Majesty; for he is not as an earthly father that dwelleth in houses of clay. but his dwelling is in heaven. And therefore as he is a Father, and consequently will be honoured, so because he is our Lord , he requireth fear at our hands, *Mal. i. 6. With thee is mercy that thou mayest be feared,* *Psal. cxxx. 4.* Whereby the Prophet would have us so to esteem of Gods mercy, that withall we be bound to fear him ; and that we be not like those that contemne the riches of Gods mercy, the more that he laboureth with his bountifulnesse and goodnesse to bring us to repentance, *Rom. ii.*

For

For as sweet things have an obstructive power to stop the passages which are in our bodies, and on the other side sowre and bitter things do fret and consume, and so open the veins; so it fareth with the soul: for it is stopped when we consider nothing but the mercy of God, and contrarywise, when we cast our eyes too much upon the Majesty and power of God, the force thereof casteth us into an astonishment, and bringeth to desperation. And therefore, that we neither have *nimiam trepidationem*, too much terrour; nor *nimiam ostentationem*, too much security, we must know that God is so in heaven, as that yet he is a Father; and as he is a Father, so not an earthly but an heavenly father: and we cannot but fear and reverence God, if we in humility consider our baseness in respect of him; for though he be our Father, yet so long as we be on earth, we are strangers and exiles

exiles from him, and howsoever it please him to account us sonnes, yet as it fared with Absalon, we can not see our Fathers face, 2. Sam. xiv. untill he take us hence, that we may be at home with him in his kingdome of Glory.

Thirdly, these words lead us also to a confidence in God, and serve to raise up our faith: There is *Paternitas* both in heaven and earth, Ephes. iii. 16. There are *Fathers of the flesh, and Fathers of the Spirit*, Heb. xii. But when the holy Ghost saith, that God our Father hath his being in heaven, we are thereby to distinguish him from other fathers. If he be an heavenly father, he is of a more excellent nature then other fathers that are earthly and carnall, for they are mortall; as they live on earth, so by death they shall be brought *sub terris*, under the earth, and forsake us; but our heavenly Father is immortall, his  
years

*years change not, psal. cii. and, Though our fathers and mothers forsake us, yet the Lord will take us up and succour us, psal. xxvii.*

Secondly, though earthly fathers were immortall, yet they are mutable, and their affections are turned away, either by means of some leud parts in the children, or for that they bear not that naturall affection towards their children which they ought. But God is immutable in his love: so that although *Jacob will not acknowledge us, and Abraham will not know us; yet God will be our father, Isa. lxiii. 16.*

The Apostle saith, There are wicked parents that are *ἀσπράτοι*, without all naturall affection, Rom. i. And it falleth out that sometime a woman will deal cruelly with her own child; but though *she forget it, yet God our heavenly Father will not forget his children, nor turn his fatherly affection from them, Na. xlix.* and therefore Ter-  
tullian

tullian saith, *Nullus pater tam pater*, No father is so fatherly.

Thirdly, though they wish us never so well, yet many times they cannot do us that good they would for want of ability; yea though they be never so able, yet they cannot deliver from sickness and death: for the sonnes of princes dye dayly. They can give us bread and fish, Luke xi. they have a care to provide and lay up for their children, 2. Cor. xii. 14. but it is such treasure, as the moth, and rust will corrupt, Matth. vi. 19. But God our heavenly Father can deliver us from all evil, he can give us, not onely bread and fish, and other things necessary for this life, but his holy Spirit if we ask it, Luke xi. The treasure that God layeth up for us, is not earthly, but *an inheritance incorruptible and undefiled*, 1. Pet. i. such things *as neither eye hath seen, nor eare hath heard*, Isa. lxiv. 1. Cor. i. For God is not onely

onely carefull in this life for our well doing ; the knowledge of that is *ſpes mortua*, a dead hope: but his care extendeth to the life to come ; and therefore the holy Ghost ſaith not *Pater in cælo*, ſed *in cælis*, in the heavens, whereby he hath begotten us unto a lively hope, 1. pet. i. 4. *Quæcunque optant vel timeant homines*, Whatſoever things men either wiſh for, or are affraid of, all things come from heaven ; whether it be rain, drought, or contagion, or plague, and from the firſt heaven, *Vbi volutres cæl*, Matth. vi.

From this heaven Saint Paul telleth the Heathen that God ſendeth us rain, and fruitfull ſeaſons, Acts xiv. And when Job ſaith that God ſendeth rain, and froſts, and ſnow; and thundreth and worketh marvellous things, &c. Job xxxvii. that is done in *primo cælo*, in the firſt heaven. But in the ſecond heaven are the Eclipſes of the Sunne and Moon: there  
he

he worketh in the signes of heaven, *He bindeth the seven starres together*, Job xxxviii. 31. Whatsoever wonders are wrought there, it is God that worketh them: and therefore he saith to his sonnes, *Nolite timere à signis cæli*, Be not dismayed at the signes of heaven, Jer. x. he is in the second heaven, and will not suffer any thing to hurt them.

The third heaven is that whereunto the Saints of God shall be received in the life to come, where Saint paul *heard things that were not lawfull to be uttered*, 2. Cor. xii. So that as God will not suffer the first or second heaven to do us hurt, so he will bring us to the happinesse of the third heaven: for he is *Pater noster in cælis*, Our father in the heavens. Whereby we have hope and comfort not in this life onely, which is but a dead hope, but a lively hope touching the life to come. For Christ doth not ex-  
presse

presse Gods power by an action, saying, *Our Father which madeſt heaven and earth*, psal. cxxi. nor, *Which rideſt upon the heavens*, psal. lxxviii. but by a locall word ; to ſhew, that as God is in heaven, ſo we have an intereſt in the ſame place, and that he will at the length bring us to the ſame place where he is.

Fourthly, this word *heavenly* ſerveth to prepare us to prayer, to the end that we ſhould lift up our hearts and affections from earth to heaven, ſeeing we ſpeak not to an earthly father, but to one that is in heaven : and this is that *ἀνατὰς ἁγῆας*, or *ſurſum corda*, lift up your hearts. Touching which thing one ſaith, *Aquilarum eſt hoc negotium*, this buſineſſe be- longeth to Eagles, which as they flye higheſt, ſo they look moſt ſtedfaſtly upon the Sunne ; *non Talparum*, not belonging to Moules, nor ſuch as are blind and will not open their eyes ; *nec Milvorum*



*Milvorum*, neither to Kites, which albeit they flye aloft, yet cast their eyes still downward to the dunghill. We must wish with the Prophet, *O that I had the wings of a Dove*, psal. lv. and labour more and more to flye up with the Eagle into heaven, into the presence of God the Father, and his Sonne, who sitteth at the right hand bodily: for, *Ubi cadaver, ibi congregantur aquila*; Where-soever the body is there willt he eagles be gathered together, Luke xvii.

As the consideration of Gods Majesty, who is in heaven, doth bring us down and make us bow our knees before God our Father, Ephe. iii. so it must cause us *levare manus & corda*, to lift up our hands and hearts, Lam. iii. and so lift up our eyes to the hills, Psal. cxxi. and to have such a continuall meditation of his power, that we may say with David, *Providebam Dominum in conspectu meo*  
K *semper,*

*semper, I have set the Lord alwaies before me.*

Fifthly, this word doth admonish us what things we should sue unto God for. He is a heavenly Father, therefore we must ask of him heavenly things: his answer to the sonnes of Zebedee was, Matth. xx. *Ye ask you know not what.* Honour and wealth are not things proportionable to him that is in heaven; and an earthly Prince will count it a disgrace, if a man ask at his hands mean things, such as may be had of every man.

The gifts we are to ask of our heavenly Father, are the eternall salvation of our souls; the gift of the holy Ghost, which he hath promised to them that ask it, Luk. xi. *and all spirituall blessings in heavenly places,* Ephe. i. 3.

God is a Father as Abraham was: and as he had moveable goods, which he gave to the sonnes of Keturah; so he bestowed

ed the inheritance, which was immoveable, upon his sonne Isaac, Gen. xxv. So we that are the children of the promise, as Isaac was, Gal. iv. must seek for the inheritance of Isaac, and not content our selves with that portion which was given to the sonnes of Keturah.

Salomon saith, not amisse, *Two things have I desired of the Lord*, Prov. xxx. But David saith better, *Unam petii a Domino, I have sought one thing of the Lord*, psal. xxvii. *That I may dwell in the house of the Lord*; that I may be partaker of Grace in this life, and may be received into glory in the life to come.

Vnto Martha, that was troubled about many things, our Saviour said, *Unum est necessarium, One thing is necessary*, Luke. x. And this is the reason why it is not said, *qui es in terris*, which art in earth: For God sheweth himself a Father, rather in heaven

K 2                      then

then in earth. *Deus pater est in coelis*, he is in heaven, by assuring us of Gods heavenly blessings: for they are the signes of Gods fatherly bounty to such as are his heirs by promise. As for earthly things, he sheweth himself in them rather to the sonnes of Keturah then to Isaac; and in respect of this world, Mary is said to have chosen the better part, Luke x.

Sixthly, as it teacheth us what we must pray for; so also we learn hereby that we are to judge of our selves, and how we are to dispose of our minds, when we come to pray. If God our Father be in heaven, then because we are yet on earth, we must esteem of our selves as strangers and pilgrimes. This did all the fathers acknowledge, *I am a stranger, and sojourner upon earth, as all my fathers were*, psal. xxxix. and therefore we must have a longing to be in our City, *Wo is me that I am constrained*

*strained to dwell in Mesbech, Psal. cxx. The Apostles Peter and Paul confessed the same; the one writing to the Church of God calleth them Pilgrimes and strangers, 1. Pet. ii. the other reporteth of the Fathers that they confessed themselves strangers and pilgrimes upon earth: and in saying these things they shew that they sought a country, not the land of Canaan from whence they came, for they had time to return thither if they had been mindfull of it; but they sought a better, that is, an heavenly City, Heb. xi. 13. and, we have no abiding City here, but do look for one to come, Heb. xii. 13.*

These shew us, that albeit we have our dwelling in earth, and be subject to many calamities; yet for all this our exile, we do *genus de cælo ducere*, we take our pedigree from heaven. When therefore, as the Poet saith, *os homini sublime dedit*, it is a shame for us

to have our hearts downward : we must remember that we are of a more excellent nature then other creatures, τοῦ γὰρ ἡμετέριον, *for we are his offspring*, Acts xiv. We have received from God a soul and spirit, indued with many heavenly qualities, which being dissolved from the body, *returneth to God that gave it*, Eccles. xii.

During this our exile and pilgrimage, we are not onely to consider, that we look upwards with our faces (which moved the Heathen to meditate of heaven) but chiefly, that in our soul we have the image of God imprinted ; which ought to move us to think of God, and *to set our minds on things above*, Col. iii.

Albeit we be here in a farre countrey, farre from our fathers dwelling ; yet we must not forget our fathers dwelling-house, Luke xv.

The portion is in heaven which our father will give us : and therefore

fore we must seek to be acquainted with the laws of that countrey where our inheritance lyeth, that we may guide our lives according to the same, lest being rebellious, we deprive our selves of our right, and be disinherited.

Secondly, seeing we know that we are not in our own countrey, we must say as Absolom did, *Why am I come hither, if I may not see the Kings face?* 2. Sam. xiv. He being an ungracious sonne, was desirous to see his father: then it shall be a shame for us, that are all the *Sonnes of God, by faith in Christ Jesus*, Gal. iii. if we have not a longing desire to come before the presence of God our Father, psal. xlii. If we have a desire to enter into the courts of the Lord, psal. lxxxiv. if with the Apostle, we desire to be dissolved, and to be with Christ, phil. i. the first begotten of many brethren; and if with our Father God, we lay up our treasure in heaven, and count it

our chief felicity to be there; then would we think upon heaven more then we do : For *where our treasure is, there must our hearts be also*, Matth. vi. But because we altogether set our hearts on earthly things, therefore it falleth out that our heart is as a heavy clod of earth, and unable to lift itself up to Heavenly meditation.

Thirdly, as we desire to be in heaven in our Fathers house, so our conversation must be *πολίτευμα ἐπουρανίου*, Phil. iii. We must not live by the laws of earthly princes, and acts of parliaments, but by an heavenly law: though we be strangers on earth, yet we are citizens of heaven, and must carry our selves according to the laws of our countrey, being alwayes desirous to do that which pleaseth our heavenly Father, though there were no humane law to compell us thereunto. And whereas naturall men have for the end of their ci-  
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vil actions *bonum commune*, a common utility, we that are spirituall must make *bonum caeleste*, the heavenly good, our end: we must do well, because God will behold our well-doing favourably, and the Angels of heaven will be glad of it, Luke xv.

Christ, who is the Lord from heaven, did subject himself to the will of God his Father, *Not my will, but thy will be done*: and as he that is heavenly, so must they that will be heavenly. As we now bear the Image of the earthly, so shall we *portare imaginem caelestis*, bear the image of the heavenly, 1. Cor. xv.

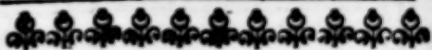
He while he lived on earth did guide himself by an heavenly law; and we that remain on earth must expresse his image by the imitation of his obedience. It is true which both our Saviour Christ and John Baptist said, *That that is born of the flesh, is flesh; and so, that that is of the earth, is*  
K 5 earthly,

*earthly, and speaketh of the earth,* John iii. But there must be an imitation, and we must set our selves forward towards our heavenly countrey : But because it is not in our power to do this of our selves, for that, as Christ sayth, *No man can come to me, except the Father draw him,* John vi. therefore we must pray with the Church in the Canticles, Cant. i. 4. *Trahe me, Draw me.* And to this end doth the holy exercise of fasting and mortification serve greatly, that we may, as it were, with Doves wings flye up into heaven.

As the word *Father* doth shew us not onely our dignity, but our duty also; so the word *Heavenly* doth not onely give us a hope of heaven, but also teacheth us, that seeing our Father is heavenly, we must live by the laws of Heaven. As we are carefull to be made partakers of the inheritance which God hath prepared

prepared for us ; so we must be as carefull to please him, and to do those things which are agreeable to his will. We must not onely know, *quid sperandum*, what is to be hoped for, but *quid prastandum*, what is to be performed of us. If we pray not onely with confidence, because God doth take us for his sonnes, but also with invocation, with devotion and reverence, knowing that our Father hath his dwelling in heaven, and we are pilgrimes in earth, then shall we be *veri adoratores*, John iv. *true worshippers*. As we know we shall have our part in heaven, so we must begin our heaven here on earth : and this shall be done, if we adde our endeavour to those things which we pray for at the hands of God, as Augustine prayeth, *Da, Domine, ut pro quibus oramus, pro iis laboremus*, Grant, Lord, that the things we pray for, and crave of thee, for them we may also labour.

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The ninth Sermon.

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*Hallowed be thy name.*



Aving ended the first part of this prayer, which we called *Invocation*, consisting upon the power and goodnesse of God; we come to the petitions themselves, which are seven, of which the first concerneth God, the other concern our selves: or they may be divided as the dayes of the week, whereof as one falleth out to Gods portion, the other to be employed in our own affairs; so of these petitions the first doth immediately concern the glory of God, the other six the supply of our own necessities: In the beginning we heard that it is expedient to know not onely what we  
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are to ask, but in what order ;  
what first, and what second :  
touching which point we are  
taught by this form of prayer ,  
that that petition which con-  
cerneth the sanctification of  
Gods name, is *caput votorum* ;  
and that all other things that we  
either desire or pray for in our  
own behalf, ought to stand after  
it ; and that we must both desire  
and pray for the sanctification of  
Gods name, before any thing  
that we desire , either for our  
selves, or for our brethren, whe-  
ther it be for the removing of e-  
vil, or for the obtaining of good :  
for as before we learned what  
his love is to us, in that he vouch-  
safeth to be our Father ; so here-  
by we shall expresse our love a-  
gain to him, if when we come to  
pray to him for our necessities,  
we be carried away with such a  
desire of the glory of our heaven-  
ly father , that we forget our  
own selves, and desire onely that  
his

his name may be sanctified ; which duty Christ doth by his own example commend unto us.

In this form of prayer, we are put in mind of that which before was required in the law of works ; for as there we learned, that God is not honoured aright, except he be loved above all things, because he created all things, and *for his wills sake they all were created*, Rev. iv. 11. so we cannot pray to him aright, except above all things, and in the first place we seek for the sanctification of his name.

In respect of God himself there is no cause why we should make this petition on his behalf ; for as the prophet saith, *Thou hast no need of any goods*, Psalm. xvi. 1. so he standeth not in need of any thing that can come to him by our means. If we would wish him any profit, *the earth is his, and all that is therein*, Psal. xxiv. If pleasure,

pleasure, there is with him *torrens voluptatis*, a river of pleasure, Psalm. xvi. 11. Wherefore albeit that in his own essence and nature he be perfect, yet *extrinsecus assumpsit sibi nomen*, he took himself a name from without, he calleth himself the Lord Almighty: not that any term can sufficiently expresse him and his essence; but to the end, that while we have a reverend regard of his name, he might receive some service at our hands.

The account that men do make of their name, is such, as Salomon saith, *A good name is more to be desired then great treasure; it is more worth then precious oyntment*, Eccl. vii. 1, 5. God accounteth, that we do not onely greatly profit him, but do procure great delight and pleasure to him, when we reverence his holy name; which how precious it is, it doth appear hereby, that he setteth the hallowing of his

his name before his kingdome.

Many of the Kings subjects that are in the furthest parts of the land never see his face all their life time, and yet in reverence to his name are ready to make long journeys, to appear when they are commanded in his name; and so it fareth with us that live on earth: For *Deum nemo vidit unquam*, No man hath seen God at any time, John i. 18. nay, very few are admitted to see his back-parts, Exod. xxxiii. But though we cannot see his face, yet as those are counted dutifull subjects that do not onely reverence the Princes person, but obey such commandments as come in his name; so look what duty we do to Gods name here on earth, he reckoneth it to be as good service, as that which is performed by the Angels in Heaven, that alwaies behold his face, Matth. xviii.

And reason it is that we should esteem



esteem of Gods name : For as in time of trouble, *Turris altissima nomen Domini*, the Name of the Lord is a strong tower, Prov. xviii. 10. so being delivered once of danger, yet we are sure of the salvation of our souls, and sanctified in the name of the Lord Jesus, 1. Cor. vi.

Besides, there is no other name given under Heaven by which men can be saved, Acts iv. And therefore it ought by good right to receive sanctification of us.

Howbeit we may not here-upon ground that errour, which some gather upon these words, Ephe. i. where it is said, *That God hath chosen us in Christ to the praise of the glory of his grace* : not that God is desirous of vain glory (he is not to receive any thing from us) but contrarywise as he is good, so he is desirous to communicate his goodnesse to us. But the care that he hath for the sanctifying of his name ariseth from  
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the duty which man oweth unto him: In which regard such as have been most religious in all times, have reared up Altars, and set up Temples in honour of Gods name.

The account of this Petition is that which maketh the difference betwixt the Papists and religious people, between Hereticks and the true worshippers of God, that the one esteemeth highly of the name of God, the other doth not.

We usually account of mens names according to the worth of their persons: but God himself is holy, therefore he telleth us, that his name also is holy: As the Prophet saith, *Holy and reverent is his name*, Psal. cxi. 9. and Psal. ix. 9. and it is not onely holy in it self, but it giveth holinesse unto all things that are holy.

The word of God is holy, because it is published in *nomine Dei*, in the name of God: wherefore

fore the name of God being holy in it self needs not be hallowed by us, that can neither adde holiness to it, nor take any from it; but when God willeth us to hallow his name, it is to prove us, that by glorifying his name we may shew how we glorify God himself, and what reckoning we make of him, that God may have proof how we do with the Virgin, magnific God our Saviour, Luke ii. and how we do glorify God in our bodies and in our spirits, 1. Cor. vi.

The name of God must be considered in two sorts; either as it is expressed by the term of *Lord, Father, Lord almighty*, or else as it is expressed in such things as bear his name, as he speaketh of Moses, *Exod. xxiii. Behold I will send my Angel before thee, beware of him, and hear his voyce, &c. quia, nomen meum est in eo*, because my name is in him.

Touching the expressed name  
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of God, whether it be *Father*, which importeth his goodnesse, or *Lord*, which implyeth his power; as we may not account basely of them, so we must not use them lightly and negligently, but upon just occasion.

The things that have the name of God impressed and imprinted in them, are either those persons which have their denomination of God, either jointly as the Church, which is called *sancta Ecclesia Dei*, the holy Church of God; or severally, as the Priest, of whom Moses saith, *Let thy Urims and thy Thummim be with thy holy one*, Deut xxxiii.

The Priests are called *holy*, because they are consecrated to the Lord: In which respect, as in the old Testament they are called *vir Dei*, men of God; so in the new they are *vasa nominis Dei*, vessels of the name of God, as the Lord speaketh in a vision touching Saul to Annanias, that *he was a chosen*

9. *Hallowed be thy name.*

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*chosen vessel to bear the name of God among the Gentiles, Acts ix. 15.*

Secondly, those places are said to be Gods, which are consecrated to holy uses, as the *sanctuary*, which is *domus Dei*, the house of God; and all those places where he putteth the remembrance of his name, and whither he promisseth that he will come to *blesse his people that are assembled there for his worship*, Exod. xx.

Thirdly, those times which are kept holy to the Lord, as the Sabbath, which is *Dies Domini*, the Lords day, Rev. i.

Fourthly, the Word of God preached in Gods name.

Fifthly, the Element consecrated in the Sacrament for a holy use, called therefore, *panis Dei*, the bread of God, John vi.

In all these there is an impression of Gods name, and therefore we must not lightly account of them, but shew great reverence  
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to them, that thereby we may testify the high and reverent regard and estimation we have of God himself ; for sanctification is when God is said to magnify or glorify. It signifieth to make great and glorious: So when sanctification is given to him, it betokeneth to make holy ; but when we are said to sanctify, that is to account holy ; when we magnify God, that is *magnificare Deum*, to esteem greatly of God; and our glorifying of God is to account him glorious : so that when we pray, *hallowed be thy name*, our desire is, that Gods name, which is holy of it self, may be so accounted of us, and be holily used by us.

And whereas he saith not, *glorificetur*, or *magnificetur nomen tuum*, glorified or magnified be thy name, but *sanctificetur*, hallowed or sanctified be thy name, it is to the end that we receiving the sanctification of Gods spirit, might

might have a holy regard of his name: for things may be accounted great and glorious by those which are neither great nor glorious ; but *sanctificetur* cannot come from any persons that are profane, but onely from such persons as are holy. Therefore the Angels in heaven cry not, *Glorious, glorious*, but *Holy, Holy, Holy*, Esa. vi.

The title that Aaron ware upon his breast was not *Glory*, but *Holineffe unto the Lord*, Exod. xxviii. And the foure beasts ceased not to cry day and night, *Holy, holy, holy, Lord God Almighty*, Rev. iv. 8.

The duties which pertain to the sanctifying of Gods name, are two: First, that against which we do *Deprecari*, or pray to be removed : secondly, that for which we do pray, or desire to be granted.

First, we are to pray that we may not use the name of God, which

which is *Wonderfull* and *Holy*, either contemptuously to Magick, or cursing, or negligently abuse it upon any slight occasion; because that holy things are to be separated from a common use, and are not to be used but when necessity requireth.

We see by experience that the holy name of God hath not that reverence which it ought to have, and therefore the persons which do take it in vain, do often times pull upon themselves the plagues and vengeance of God by that sinne: for God doth in justice punish such offenders, not because the name of God can receive any pollution by mens default, but because we do, *quantum in nobis est*, as farre as in us lyeth, pollute the holy name of God; even as he that looketh after a woman to lust after her, hath already committed the sinne of uncleannesse, although she be not a whit the lesse chaste for his lust, Matth. v. The



The Heathen fail in this duty, because they do appropriate the name of God to foure-footed beasts, Rom. i. 23. And change the glory of God, who is incorruptible, into the similitude of mortall man.

The Jew sinneth, because he contemneth the name of Jesus, which is a name above all names, Phil. ii. and despiseth the name of Christ; the preciousnesse whereof appeareth herein, by that that it is *oleum effusum*, an ointment poured out, Cant. i.

But as we are to pray against the contemptuous abuse of Gods name, so we are to pray, that we do not negligently, or carelesly use it, without that reverent estimation, and regard, that is due to it; that we tread not under feet the Sonne of God, nor account of the blood of the Testament, whereby we are sanctified, as a common thing, Heb. 10. 29.

Secondly, Moses and Aaron were debarred from entring into

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the land of Canaan, not because they polluted Gods name, but for that they did not *sanctifie the Lord among the children of Israel at the waters of strife*, Deut. xxxii. 51. Therefore as we pray against the contempt and negligent use of Gods name; so we must pray, that we may have a due regard of it: First, that we sanctify Gods name in our hearts, 1. Pet. iii. Secondly, we must not use the name of God with our tongues, but seriously; and therefore we are forbidden to take it in vain in the third commandment: Thirdly, in all our actions, we must not begin any thing that is extraordinary, but in the Name of the Lord that made heaven and earth, Psal. cxxiv. and men must referre the end of them to the Glory of his Name 1. Cor. x.

God, whose name is called upon by us, is holy, and Christ, of whom we are called Christians Acts xi. is holy; therefore

fore we must sanctify God in our actions.

Neither do we pray that we our selves onely may sanctify Gods name, but that others also may do the same; for Christ saith not, *sanctificemus*, let us sanctify, but *sanctificetur*, let thy name be sanctified.

This is it whereunto the prophet exhorteth, *Laudate Dominum omnes Gentes, Laudate Dominum omnes populi*, psal. c. and psal. cxvii. *Praise the Lord all ye Nations, praise him all ye people*: that is for persons.

For places, *The Lords name be praised from the rising of the Sunne to the going down of the same*, Psal. cxiii.

Thirdly, for the time, *Blessed be the name of the Lord, from this time forth for evermore*, Psal. cxiii. But because it cannot generally be sanctified, except it be known, we must desire that all may know God, and pray with the Prophet,

*Let thy way be known upon earth,  
and thy saving health among all  
Nations, Psal. lxxii.*

Secondly, not to know it cne-  
ly, but cheerfully to go forward  
in the profession of Gods truth,  
and in the worship of his name :  
*Thou hast multiplied the people, but  
not increased their joy, Isa. ix. 2.*  
But we are to pray that as all  
Nations know his name, so, that  
they may so carry it and professe  
it, as that the Heathen may not  
have occasion to say scoffingly,  
*populus Dei est iste, Ezech. 36. 20.*  
We must desire of God that all  
that professe his name may so  
carry themselves, that for their  
sakes, *the name of God may not be  
evil spoken of among the Gentiles,*  
Rom. ii. But contrary-wise, that  
they may shine as lights in the  
world, among a froward and  
crooked generation, phil. ii. That  
they may by their good works stirre  
up all men to glorifie our heavenly  
Father, Matth. v. and by their  
good

good conversation, without the word, winne those that obey not the word, 1. Pet. iii. 1.

We are to desire that such as have not yet cared to perform this duty, may now begin; that such as have begun to sanctify Gods name, may go forwards; and that such as are fallen away from God, and pollute that holy name, which sometimes they did highly esteem, may *resipiscere*, that being renewed by repentance, they may recover themselves out of relapses, that they may be of the society of Angels, that cry continually, *holy, holy, holy*, Isa. vi. Rev. iv.

We must be carefull not for our selves onely, but for those over whom we have power, that they may sanctify Gods name and account it holy; that the Heathen may not take occasion to pollute the holy name of the Lord, saying, *Are these the people of the Lord?* but that while they be-

*Hallowed be thy name . Serm.*

hold our good conversation, they may have occasion to say, *Verily God is in you*, 1. Cor. xiv. 25.

Thirdly, *Tuum nomen*, thy name: men are given generally to give a kind of honour to God, but in the mean time they will have themselves honoured; but here they are taught otherwise, It is our duty to ascribe all glory to God; *Non nobis, sed nomini Tuo da gloriam*, *Not unto us, O Lord, not unto us, but to thy name give the glory*, Psal. cxv. So that all men are no lesse desirous of their own honour and glory, then the builders that built *Babel*, that said, *Let us get us a name*, Gen. xi.

But such as are thus affected, and carried with the love of themselves, are not fit to sanctify the name of God, as our Saviour speaketh, *How can ye believe, seeing ye receive glory one of another, and seek not the glory which is of God?* John, v. 44.

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As we may not usurp Gods honour for our selves, so we may not deifie princes : for we see how ill that voyce was taken, *Vox Dei & non hominis, the voyce of God and not of man*, Acts xii. neither may we give Divine honour to the Apostles and prophets of God. The Heathen people said of Paul and Barnabas, *Gods are come down to us in the shape of men*, and they would have sacrificed unto them ; but the Apostles, not willing to admit this sacrilege, rent their clothes and cried, *we are men subject to the same passions that you your selves be*, Acts xiv. For we are desirous to give honour ; if not to our selves, yet to others ; but here Christ telleth us, that no other name is to be sanctified but the name of God : whereof we should be so carefull, that we ought to pray,

that Gods name may be sanctified by others, if not by our selves; though we in our own persons cannot hallow it, yet *Sanctificetur nomen tuum*, Let thy name, O Lord, be sanctified.

Hereby, as we pray for the gift of the fear of God, which is one of the seven virtues which are set down, Isa. xi. because we do truly sanctifie God, when we make him our *Fear and Dread*, Isa. viii. 13. so we pray against the vice of Pride, which is the contrary to the virtue of Fear, and so shall we obtain the blessings Matth. 5. 23. *Blessed are the poore in spirit*, &c. And upon this petition is grounded, not onely whatsoever Hymne or Psalm is sung of the Congregation, but even the end of all Assemblies is to ascribe Holinesse to God, and to sanctifie his Name for his benefits bestowed upon us.

And in this they acknowledge,  
first



first their own unworthinesse ; secondly, they blesse him for his goodnesse extended toward them ; thirdly, they do not acknowledge it in themselves, but do tell it forth, as the psalmist speaketh, *O come hither & hearken, all ye that do fear God, and I will tell you what he hath done for my soul*, Psal. lxvi. fourthly, to this end they lift up their voyces in singing, to the end they may make the voyce of his praise to be heard, Psal. lxvi.

And among other benefits, we are to praise and blesse his name for the benefit of Sanctification, which we have in the name of the Lord Jesus : secondly, for the means whereby this Sanctification is offered and wrought in us, which is the Word, as Christ saith, *O Father sanctifie them in thy truth*, John xvii. 13. For the perfection of sanctification that we shall have after this life, when we shall be *Partakers of the*

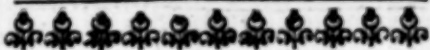
*inheritance of the Saints in light,* Col. i. 12. when we shall continually sing with the heavenly Angels, *Holy, Holy, Holy, Lord God of Hosts,* Isa. vi.

And howsoever when we desire of God that his name may be sanctified, we seem like naturall children to forget our own necessities, in respect of the care we have to Gods glory ; yet even then, we pray no lesse for our selves then for God, for the Lord hath promised, *Them that honour me, I will honour,* 1. Sam. ii. 30. and Christ saith, *That if the name of the Lord Jesus be glorified in us, we also shall be glorified in him,* 2. Thess. i. 12. *Et sanctificando nomen, adveniet Regnum,* In sanctifying his name, his kingdome shall come, as the next petition is.

If while we remain on earth, our whole desire be to sanctifie Gods name, we shall at length come to the place where we shall

shall day and night sing as the  
Cherubins do, Isa. vi. And with  
the heavenly Host of Angels sing,  
*Glory to God on high*, Luke 2. we  
shall fall down before his throne,  
saying alwaies *Thou art worthy,*  
*O Lord, to receive glory,*  
*and honour, and praise*  
*for ever, Rev.*  
*iv. 11.*

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The tenth Sermon.

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*Thy Kingdome come.*



Having intreated of the first petition, touching the holy estimation of Gods name, we are consequently to speak of those six that concern our selves, whereof the first three are spent in praying for that which is good, in the other three we pray for the removing of evil. The first two petitions, or the summe of them, is excellently expressed by the prophet, Psal. lxxxiv. 11. and by our Saviour, Matth. vi. 33. for agreeable to the words of David, and of Christ our Saviour, in the first petition we ask for glory, and seek for the kingdome of God; in the second, for grace and

and righteousnesse ; in the third, for the good things of this life, which shall not be withheld from them that leada godly life, but shall be ministred unto them that upon earth do seek Gods kingdome, and the righteousnesse thereof.

Wherefore as of things which concern our good, the first, both in order and nature, is the kingdome of God ; so the first thing in our desire ought to be the kingdome of God, according to the commandment of our Saviour, & we are to *account all things butting in respect of it*, phil. iii. 9. Hereunto is required the spirit of Wisdome and Understanding, Isa. xi. 2. that may teach us to contemne all earthly pleasures, in respect of the heavenly kingdome.

Here our Saviour condemneth that capitall vice that re igneth in those men which in the world live of their own, and take no further

further care but to establish for themselves a kingdome upon earth. But if (according to his direction) we fix our desire upon the kingdome of Heaven, and by despising the world, do labour for the virtue which consists in the purity of the heart, then shall we have the blessing that is promised to the pure in heart, Matth. v. 8. that is, we shall be exalted to see God.

Now when he saith, *None shall see my face and live*, Exod. xxxiii. they that truly make this prayer shall behold his face in the kingdome of glory.

These two first petitions have relation to the Invocation; for as God by the word *Father* doth expresse his love to us, and for that he is in heaven, doth give us hope for an heavenly estate; so we in these petitions do first desire that whereby our love towards him may appear, while we preferre the sanctifying of his name  
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before the regard of our own good : secondly, we declare our heavenly Hope that may come of being partakers of his heavenly kingdome,

Howsoever God will not have any mans name Hallowed or Glorified but his own, as he speaketh of himself, Isa. xlii. *My glory will I not give to another;* yet he will communicate his Kingdome to us : and therefore in our own behalf we are taught to pray, *Thy Kingdome come.*

In the petition we are to consider two things : First, the Kingdome it self : secondly, the Coming of his kingdome.

Touching the first point, it may be objected, how it is that Christ teacheth us to make this petition : for *Gods Kingdome is an everlasting Kingdome, and his Dominion endureth throughout all ages,* Psal. cxlv. 13. How then is it said to *come*? For the answer of this doubt, the Kingdome of God must

must be distinguished. First, God hath an Universall Kingdome, such a kingdome as ever was, and for ever shall be; of which it is said, *The Lord is King be the people never so impatient: he ruleth as King, be the people never so unquiet*, Psal. xcix. Secondly, there is a Kingdome of Glory, that whereof our Saviour speaketh, Matth. xxv. 34. *Come ye blessed of my Father, inherit the kingdome prepared for you, &c.* And the thief upon the Crosse said, *Lord remember me when thou comest into thy Kingdome*, Luke xxiii. and this is the kingdome which in the first place Christ teacheth us to pray for: when we pray for this Kingdome that it may come; we pray for our own good, for it is a Kingdome of power, and therefore able to defend us: and therefore our Saviour in the conclusion of his prayer, addeth this, *For thine is the Kingdome*, Matth. vi. According to which the Prophet David



David saith, *Thy Saints give thanks to thee, they shew the glory of thy kingdome, and talk of thy power*, Psal. cxlv. 11.

The government of his Kingdome is committed to Christ; of whom it was said by God, *I have set my King upon my holy Hill of Sion*, Psalm. ii. In which regard he doubteth not to affirm of himself, Matth. xxviii. *Data est mihi omnis potestas, &c. All power is given me in Heaven and in Earth.* And notwithstanding God reigneth as king; yet that is verified, which the Prophet complaineth of, Isa. xxvi. 13. *O Lord God, other Gods besides thee have ruled over us: for Satan taketh upon him to be king, and hath played the tyrant, and hath prevailed so farre, as that the greatest part of the world are subdued unto him; in which regard our Saviour calleth him the Prince of the world*, John xiv. 30. And by the Apostle he is termed the God of

*of this world, for that he blindeth mens eyes, and maketh them subject to the Kingdome of darknesse, 2. Cor. iv.*

Secondly, there is a Kingdome of sinne; against which the Apostle exhorteth, *Let not sinne reigne in your mortall bodies, Rom. vi. 12.* which he meaneth when he saith, *That sinne hath reigned unto death, Rom. v. 21.*

Thirdly, the Apostle sheweth that Death hath a Kingdome, when he saith that *by means of sinne death raigned from Adam to Moses, Rom. v. 14.* These are enemies to the kingdome of God; for while the devil reigneth by means of sinne, as he doth so long as he worketh in the children of disobedience, Ephes ii he taketh away the glory of Gods kingdome, and death taketh away the power of it. And in regard of Satans kingdome, he is said to be *a king over all the children of pride, Job xli. 34.*

For

For he maketh the whole world rebell against God, so that they are not ashamed to deny him to his face: and that is true not onely of the common sort of the world, but even of a great many of the Church, of which number are those that stick not to say, *We will not have Christ to rule over us*, Luke xix. 14.

Again, there are many stumbling-blocks for the hinderance of Gods kingdome, Matth. xiii. 41. that the kingdome of God cannot come; and therefore we do worthily pray as well that the kingdome of Satan and sinne may be overthrown, as for the removing of those offences.

God having exalted his Sonne into the highest heaven, saith unto him, *Sit thou at my right hand, till I make thine enemies thy footstool*, psal. cx. *The last enemy that is to be destroyed is death*, 1. Cor. xv. 16. Wherefore our desire is, that there may be

be such a kingdome, as where-  
in the law of God may be exact-  
ly kept, and that it would please  
God in this kingdome to *tread*  
*down Satan under our feet*, Rom.  
xvi. that not onely death it self,  
but he that hath the *power of*  
*death being destroyed*, Heb. ii. 14.  
*God may be all in all*, 1. Cor. xv.  
28.

When we behold the state of  
the world, and see that good men  
are troden under feet, and the  
vessels of wrath and sinne are ex-  
alted and prosper, then we may  
know that that is not the true  
kingdome; and therefore we  
pray that God will set up his  
kingdome in our hearts, and go-  
vern us by his Spirit.

And therefore this point doth  
not onely concern our selves, but  
also God: for unlesse his king-  
dome come, his name cannot be  
sanctified of us.

As there are temporall king-  
domes so there is a spirituall  
kingdome,

kingdome called, *the Kingdome of Grace*, whereof our Saviour speaketh, *The kingdome of God is within you*, Luke xvii. 21.

As before we prayed for the Kingdome of Glory, so now for this Kingdome of Grace; for without this we shall never be partakers of that other kingdome.

The glory of other kingdomes is the reformation of things that were before amisse; but the glory of the kingdome of Grace is, that as during the tyranny of Satan, *Sinne reigned unto death*, so now under this kingdome, *Grace may reigne through righteousness by Jesus Christ*, Rom. v. 21.

That we may have interest in both these kingdomes, we must hearken to that which Christ proclaimeth, Matt. iv. 27 *Repent, for the kingdome of God draweth near*: as it draweth near to us, so we must draw near to it, else we shall never enter into it: for *except a man be born again, he cannot enter*

*enter into the kingdome of God,*  
John iii. 2.

And that we may begin to draw near to it, there is an outward regiment to be used, which is a token of the grace of God bearing rule in our hearts ; we must by the kingdome of God within us cast out diuels, Matth. viii. We must intreat God by the power of his Spirit to plant in our hearts that which is good, and to root out, and remove out of them that which is bad, Matth. xiii. 48. We must displace Satan and sinne, that they set not up their thrones in our hearts, and instead of it we must set up Gods kingdome, ruling in us by his Spirit ; for the kingdome of God standeth in righteousness, and peace, and joy in the holy Ghost, Rom. xiv. 17.

If we find these virtues in us, they are sure pledges of the kingdome of Grace ; and we may assure our selves, that after this life

is

is ended, we shall be received into the kingdome of Glory.

And howsoever he hath appointed Kings and rulers over us for our outward safety and defence, yet they have their Scepter from him, and the end of their rule is, to further Gods kingdome, as the Apostle speaketh, *That we may live under them, in all godlinesse & honesty*; 1 Tim. ii.

Touching the coming of his kingdome, it may be demanded why we pray that it may come to us, seeing it were meeter that we should come toward it; but hereby Christ giveth us to understand what our corruption is: It is with us as with the Israelites, that were so addicted to the flesh-pots of Egypt, that they cared not to go into the promised land; likewise we are so in love with this present world, as that we have no mind of heaven.

Besides, there are so many stumbling-blocks in our way, as that

that the kingdome of God must come unto us, or else we shall never possibly come unto it. Therefore, as we pray that God would lighten our blind eyes, and inflame our hard hearts with a love of his heavenly kingdome, so also that he would send his *Angels to gather out of his kingdome all things that offend*, Matth. xiii. 41.

The things that we pray against, are the kingdome of Satan, darknesse, and sinne, that they may depart from us, and that the inward kingdome of Grace may take place in our hearts; but the principall kingdome that we desire is the kingdome of Glory, whereof our Saviour said, *Behold, I come quickly*, Rev. xxii. 7. This is the kingdome which the Saints desire, saying, *Come quickly, Lord Jesus*, Rev. xxii. 20. and all creatures do wait for this kingdome, looking when they shall be *made free from the bondage of their corruption*,  
on,



on, Rom. viii. 20. For whereas now all things are subject unto vanity, then there shall be a kingdome that shall not perish.

It is not for the wicked to desire the coming of his kingdome; *Wo be to you that desire the coming of the Lord, it is darknesse, and not light, Amos. v. 18.* The wicked shall say to the Mountains *Fall upon us, for the wrath of the Lord no man is able to abide it, Rev. vi. 16.* But to the godly, it is a day of comfort, *Lift up your heads, for the day of redemption draweth near, Luke xxi. 33.* Howsoever, he will render vengeance to the ungodly that have not known nor obeyed the Gospel of God, 2. Thess. i. 8. Yet he cometh, to make a garland to crown the godly, and to set them in his throne: they shall be received into his kingdome of glory, where they shall injoy the things, which neither eye hath seen, nor ear hath heard, nor hath ever entred into the heart of man, which he hath

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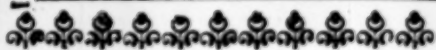
prepared

*prepared for them that love him, I. Cor. i.*

Therefore S. Paul saith, *I desire to be dissolved, and to be with Christ, phil. iii.* Simeons desire is, *Lord now let thou thy servant depart in peace, Luke ii. 29.*

Thus the remembrance of the day of our redemption is a joyfull remembrance to them, and the chief thing that they desire, so that they are willing to depart, in regard of their future hope, rather then to tarry here : and howbeit that Christ deferreth his kingdome and coming, yet we are to be watchfull, for *it will come as a snare, Luke xxi. and*

*I. Thess. v. and when he cometh he will rather be for us then against us.*



## The eleventh Sermon.

*Thy will be done.*

**H**He summe of all our desires is set down by those words of the prophet, Psalm lxxxiv. where he saith, *The Lord shall give glory and peace, and no good thing shall he withhold from them that live uprightly.* And our Saviour doth excellently expresse the same, Matth. vi. *Seek the kingdome of God, and his righteousness, and all other things shall be ministered.*

The Petitions of Glory, and Gods kingdome, have already been handled : Now in this third ( which is the second of those which concern our selves ) we are suiters for the grace of God

in this life, whereby we may be enabled to do his will here, that so we may obtain the Kingdome of Glory in the world to come: for the Kingdome of God and of Glory is the haven that we desire all to arrive at, and Grace and righteousness is the gale of wind that drives us forward thereunto: and our suit to God in this petition is, that by doing of his will here on earth; *Grace may reigne in our hearts by righteousness*, Rom. v. 21. that so hereafter we may reigne with him in glory.

He doth not onely will us to seek Gods kingdome, Matth. vi. and telleth us that there is one prepared for us before the foundation of the world, Matth. xxv. 34, but also how we may find it, and attain to it, Matth. vii. *Not every one that saith, Lord, Lord, shall enter into the Kingdome of God, but he that shall do the will of my Father which is in heaven.*

Therefore touching the order  
of

of this prayer, as of those things which concern our good, the first is, that Gods kingdome may come to us, so the doore whereby we must enter into the same, is the doing of Gods will ; and therefore in the second place we are taught, that the Kingdome of God shall come, not by wishing or desiring, but by doing of Gods will : as Christ saith, *The kingdome of God is come near you.* So Christ telleth us, *If we draw near to God, he will draw near to us,* Jam. iv.

Touching the will of God, it may be demanded, why we should demand and ask this petition ? For as the Psalmist saith, *Our God is in heaven, he doth whatsoever he will,* Psal. cxv. *Whatsoever the Lord will, that did he, in heaven, in the earth, and in all deep places,* Psal. cxxxv. 6. and *who hath resisted his will?* Rom. ix. 19. *No counsel, or wisdom can prevail against the Lord,* Prov. xxi. 30.

And if any do oppose themselves against his will, yet they do but *kick against the pricks*, Acts ix.

The answer to this objection is, that we pray not so much that Gods will may be done, but rather that what Godwilleth may be our will; for there is one vvill of God vvwhich vve may resist, another vvwhich vve may not resist.

For the distinction of Gods vvill, it is either hidden and secret, or revealed and open: the one is that vvwhich the Prophet calleth the *counsel or thought of his heart*, Psal. xxxiii. 11. The other is that vvill of his vvord, vvherein he declareth and openeth to men vvhat his vvill is.

His secret vvill is *voluntas beneplaciti*, the good pleasure of his vvill; his revealed vvill is *voluntas signi*, vvwhich is disclosed to us.

Gods secret vvill is *voluntas quam Deus vult*, that vvill vvwhich God vvilleth; his revealed vvill is *voluntas*

*voluntas quam ipse nos velle vult,*  
that vvill vvwhich he vvilleth us to  
vvill; the secret vvill of his heart  
is *voluntas adoranda, non scrutan-*  
*da:* He that curiously searcheth the  
glory of heavenly things, shall not  
enter into glory, Prov. xxvii. 27.  
How unsearchable are his judge-  
ments? Rom. xi. and who hath  
known the will of the Lord? or who  
was his counsellour? But the open  
and revealed vvill of God is *vo-*  
*luntas scrutanda, & facienda,* both  
to be searched out, and to be  
done of us. Be not unwise, but un-  
derstand what is the will of God,  
Ephes. v. 17. The knowvledge of  
his vvill is not enough, but as  
Christ saith, *If ye know these*  
*things, blessed are ye if ye do them,*  
John xiii. 17.

Of the secret vvill of God that  
is true vvwhich the Apostle saith,  
*Who hath resisted his will?* Rom. ix.  
and therefore vve pray not that  
that vvill may be done.

Of his revealed vvill that is ve-

rified which Christ complaineth, Matth. xxiii. *Quoties volui congregare vos, & nolulistis?* How often would I gather you together, but ye would not? God oftentimes willeth when we will not; and therefore we have need to pray that his revealed will may be accomplished in us.

Moses thus distinguisheth Gods will; *Secreta, Deo nostro; qua autem revelavit, nobis, & filiis nostris*, Deut. xxix. The things that are secret belong to God, but the revealed are for us, and our children. The secret will of the Father is, that of all that he hath given me, I should lose nothing, John vi. 39. The revealed will of him that sent me is, That every one that seeth the Sonne, and believeth in him should not perish, but have everlasting life.

Gods judgements, which are the fountain of Reprobation, are *abyssus magna*, a great deep psal. xxxvi. 6. and his mercy extended  
to



to all, that by faith apprehend the same, is *abyssus & profunditas*, a great depth, Rom. xi. 37. Therefore we are not curiously to enquire and search out Gods secret touching Reprobation or Election, but to adore it.

His revealed will doth especially concern us, which is expressed in his commandments; whereby he declareth whatsoever he desireth at our hands, and therefore our study must be to frame our lives and actions according to that will.

Unto both these wils, we must give a *fiat*; but severally.

The first will is passive, and for as much as the secret will of God shall be done whether we will or no, we crave that with patience we may submit ourselves to whatsoever he in his secret will hath appointed to bring upon us.

The other will is active, and therein we desire, that we may

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willingly practice that which he willeth in his word.

There is *voluntas de nobis*, and *voluntas in nobis*; for the first, we desire that we may approve of it, though it be done without us: in the second, we desire not only an approbation, but a cooperation.

Touching his secret will, when we say *Fiat voluntas tua*, thy will be done, we pray that, *Nihil Dei displiceat nobis*, nothing which God commands displease us; and in respect of his will declared, our desire is, that, *nihil nostrum displiceat Deo*, nothing we do, do displease God.

Touching his secret will, so long as it is not plain ( *within his own counsel he will compass* ) we may dissent from it; for a man may *bonâ voluntate velle, quod Deus non vult*, he may with a good will, will that which God willeth not: so Samuels will was good, when he wept for Saul whom

whom God would not have him to bewail, 1. Sam. xxvi.

Secondly, we may *bonâ voluntate nolle quod Deus vult*, with a good will not will that which God willeth: as a child may be unwilling of the death of his father, whom notwithstanding Gods will is shall not recover.

Thirdly, men may *malâ voluntate velle, quod Deus non vult*, with an ill will will that which God willeth not. The Patriarchs in a corrupt will would go into Egypt, whom God would not to go thither.

And fourthly, they may in a corrupt will be unwilling to that which God willeth: So it was Gods will that Saul should be King, when as the people were unwilling to it. And this is the state of the will of the creature, so long as it is not acquainted with the will of his Creatour.

But when once it pleaseth God to reveal his will, then we must say

say with the people, *fiat consilium Domini*, *Let the counsel of the Lord come to passe*, Isa. xlv. 10. We must not wrestle nor struggle against it; but patiently submit our wils to his, not onely when Gods will is *voluntas dulcis*, when his will is to do us good, as Bethuel spake concerning the marriage of his daughter, Gen xxiv. 50. but when it is *amara & a-versa voluntas*; we must submit our wils to his, when it pleaseth him to crosse us, either outwardly, by taking away those that are beneficiall to us, in which case it was said by some that bewailed the departure of Saint paul, *The will of the Lord be done*, Acts xxi. 14. or in our selves, in which case we may say with Christ, Luke xxii. *I would have this cup passe from me; yet O Father, if thy will be otherwise, not my will but thy will be done.*

This lesson had David learned; for albeit he had complained of  
the

the great affliction that he had suffered ; yet he saith, *Tacui tamen Domine*, Yet, O Lord I kept silence. Psal. xxxix. And as he was content to bear this, so he gave God thanks for them, acknowledging, *That it was good for him that he had been in trouble*, Psal. cxix.

We must learn Jobs fruits, Job i. as well as Bethuels ; and these being joyned we shall perfectly conform our wils to Gods secret will.

Concerning the will of God declared, or the will of his word, the Lord by his Prophet saith of his Church, *My will is in it* ; but David speaketh more plainly of this revealed will, *Thou hast charged that we should keep thy commandments diligently*, Psal. cxix.

The Apostle speaketh more particularly, *hec est voluntas Dei, sanctificatio vestra*, For this is the will of God, even your sanctification.

cation 1. Theſſ. iv. and, *This is the will of God, that by well-doing ye ſhould ſtop the mouths of ignorant and fooliſh men*, 1. Pet. i. 15.

This is the revealed will of God, and we muſt not onely take notice of it, but labour to practice that which in our underſtanding we know is meet to be done.

As the Apoſtle ſaith, *Oſtende mihi fidem ex operibus tuis*, Jam. ii. *Shew me thy faith, by thy works*: So we muſt ſhew our deſire that we have unto Gods kingdome, by obedience of his will. For not they that ſing, or ſay, or wiſh, that Gods will be accompliſhed, but *qui fecerit*, *He which doeth the will of God ſhall enter into the kingdome of God*, Matth. vii.

To the doing of Gods will, two things are required: firſt, that we lay aſide our own will; for as they that will ſanctify Gods name, muſt ſay with David, *Not to us, but to thy name give the praiſe*, Pſal. cxv. ſo that Gods will

will may be done, we must say with Christ, *Not my will but thy will be done*: We must abridge our selves of our own will, that Gods will may take place.

The better sort that are regenerate do assent to the law of God, that it is good, and have a delight to it, Rom. vii. 22. but yet they see another law in their members, which leadeth them unto the law of sinne and death.

Every man findeth that to be true in himself, that the *flesh lusteth against the Spirit*, and the *Spirit against the flesh*, Gal. v.

The will of the flesh willeth one thing, and the will of God another; therefore that Gods will may take place, we must renounce our own will, and as Christ saith, *willingly deny our selves*, Matth. xvi. 24. We must oppose Gods will to the will of the flesh, and the will of man, John i. 13.

We must pray unto God, *Con-*  
*verte*

*verte meum nolle, in tuum velle,*  
 Convert my froward and unwilling will into thy will; and because thy will is the true will,  
*Insero oleum voluntatis tuae, oleastro voluntatis meae,* Ingraft the true Olive of thy will, into the wild Olive of my will.

If our will be contrary unto Gods will, and will not be subject unto it, then we must scatter it, and pull it up by the roots, *Psal. xxxii. 9. In chamo, & freno constringe maxillas meas,* saith an ancient father; and upon the words of Christ, *Compell them to enter, that my house may be full,* Luke xxiv. saith he, *Compelle me, Domine, intrare, si vocare non est satis,* Force me, O Lord to enter, if to call me be not sufficient.

Secondly, that Gods will may be done in us, we must be possessed with a base conceit of our own will, and have an high and reverend opinion of Gods will:  
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we must be perswaded that our own will is blind, and childish, and perverse, and therefore *Salomon* saith, *Nè innitavis, &c. Do not lean to thy own wisdom*, Prov. iii. 1. Every man is a beast by his own knowledge; and to expresse the fault of mans will, *Job* saith that man is *tanquam pullus asini*, like a wild asses colt, Job xi. 12. which of all other beasts is most foolish. But be he never so wise naturally, yet he is but a fool in heavenly things, as *Saint Paul* witnesseth, 1. Cor. ii. 14.

Men speak evil of things which they know not, yea even in those things *which they know naturally they are but beasts*, Jud. x. All our reason and understanding hath not in it self sufficient direction for our will; and therefore *Christ* saith of *Saint Peter*, that flesh and blood did not reveal to him that knowledge, that is attained by Gods spirit,

spirit, Matth. xvi. and in spiritu-  
all things, S. paul. he *connselled*  
*not with flesh and bloud*, Gal. i.  
16.

Lastly, our will is wholly en-  
clined to that which is evil, Jer.  
iv. wherefore one saith truly,  
*Tolle voluntatem tuam, & ego ex-*  
*stinguam infernum*, Take away  
thine own will, and I will  
quench hell-fire.

They that are given over to  
Satan, as the incestuous Corin-  
thian, 1. Cor. v. may be restored;  
but those whom God giveth o-  
ver to their own will, Rom. i.  
24. their case is desperate: and  
therefore we have the more cause  
to think the more humbly of our  
own will, and willingly submit  
our selves to the holy will of  
God.

Touching both, S. paul saith,  
*The Law is holy, and the com-*  
*mandment is holy, and just, and*  
*good, and the Law is spirituall, but*  
*I am carnall, sold under sinne*, Rom.  
vii. 14. But

But we must think honourably of Gods will : and this we cannot but do, if we consider that his will is so perfect as it needeth no rule to be gilded ; but our will being crooked and perverse, must of necessity be directed by the rule of his holy will, or else we shall swerve out of the way.

Our will is blind and foolish, but his will is full of counsel and wisdom ; our will is crooked, and perverse, and froward, but his will is full of all goodnesse ; by which we are to understand that he sheweth himself a father to us: If a child be left to his own will, it is as much as his life is worth , therefore *withhold not correction, but strike him with the rod, and he shall not dye*, Prov. xxii. 13. and our will being childish, we must be abridged of it, or else, we shall fall into danger : therefore we do pray, that we may not onely submit our will to  
Gods,

Gods, but that we may utterly deny our own will, being foolish, that Gods most holy will may take place in us; but we do not onely pray, that we may have a will, and desire to do Gods will, but also ability, and power; for of our selves we have no strength to do it. That appeareth by the petition it self, *Nam quid stultius, quàm petere id quod penès nos est?* What is more foolish then to ask those things that are in our own power? and the Apostle saith, *We are not sufficient of our selves to think a good thought,* 2. Cor. iii. Such is our corruption, *That though God will, yet we will not,* Matth. xxiii.

We cannot speak unto God, for no man can say that *Jesus is the Lord, but by the holy Ghost,* 1. Cor. xii.

We do not find either will or ability, but it is God that giveth both, Phil. ii. and though the Spirit be willing, yet the flesh is but weak, Matth. xxvi. 41. There-

Therefore we are petitioners for the grace of God, and for power from him, without which we cannot do Gods will, so that our desire is to obtain something from God, whereby his will may be accomplished in us: for it is not said, *faciamus*, or *factu voluntatem tuam*, let us do, or do thou thy vwill; but, *fiat voluntas tua*, thy will be done.

Wherein vve are to consider, *quo, & per quem fiat*, from whom, and by vvhom it is to be done: vve pray not that vve of our selves may do the vwill of God; for no man can rise up to heaven, unlesse he first receive a grace from heaven; *He that is of the earth, speaketh of the earth*, John iii. Therefore our suit is not onely for good thoughts, and heavenly desires, but also for ability of grace. This grace is either passive or active. The passive grace is that, vvhich proceedeth from God towards us; vvhich standeth

eth in offering grace, as God is said to do, 1. Pet. i. 13. or when he causeth his grace to appear to all men, Tit. i. 2. 11. and that is not enough, unlesse we be made capable of it ; as it is in vain that light doth shine, unlesse we have eyes to see it : and therefore as he offereth grace, so he must give us grace, and enable us to draw grace from him, Prov. xii. 2. That he would power grace into us, Zach. xii. That he would sow in our hearts good thoughts, change our affections, and make them conformable to his will : and so though the thoughts of his heart seem hard to flesh and bloud, yet they may for all that please us.

And last, our desire is, *ut induamur virtute ex alto*, that we be indued with power from on high, Luke xxiv. and he doth offer his grace, and doth poure it into us.

Then we must have that active  
grace,

grace, by which the will of God may be done in us: of which the prophet saith, *Omnia opera nostra operatus es in nobis, Thou Lord hast wrought all our works in us,* Isa. xxvi. God must not onely *sanare cogitationem, & mutare affectum*, heal the thought, and change our affection; but *perducere ad actum*, that is, he must bring to passe that as he giveth us ability to do his will, so his will may be done by us. We must say with the Prophet, psal. xxvii. *Thou art my help, forsake me not, O God of my salvation,*

As he preventeth us with his grace, by giving us both a will and a power, so he must still follow us with his grace, that we may go forward in doing of his will; for our case is compared to the state of the Israelites, which in their fight with Amalek, did prevail *as long as Moses held up his hand; but when he let it down, they were put to the worse,* Exod xvii.

xvii. we may see it in the case of Saint Peter, who was able to walk upon the water while Christ held him up, but when he was left to himself, he sunck, Matth. xiv. therefore we must have not onely a preventing, but also an accomplishing grace, that may still follow us in our works, *nè cessent in effectum*, that they fail not in the upshot, whereof the Evangelist maketh mention, that from him who is full of grace, *We must receive grace for grace*, John i. 14.

It was not the grace of God onely, that wrought in Saint Paul, stirring him up to holinesse: but also *gratia Dei adiuvans*, *The of God with me*, 1. Cor. xv. And when the Angels say, *eusebeia adpawntes*, *Toward men good will*, Luke ii. they do not onely wish that God will shew good will towards men, but that he would accomplish it in them, by infusing grace into their hearts.

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Our desire therefore is, that the vvill of God may be done and fulfilled in us, but yet by his grace, and the assistance both of his preventing and follovvng grace. And as for sanctifying of Gods name, our desire vvas that it may be sanctified of us ; but if not, yet that it may be by others: so here, though the vvill of God be not done in us, yet, *ut fiat quo-uis modo*, that it be done howvso- ever, that it may be done in o- thers : but especially in our ovvn behalf, and vvhen vve are either unvvilling or unable to do his re- vealed vvill, it may please him to give us the knowvledge of it, and to put into us the obedience of it, that being assured in our con- sciences, that vve have done the vvill of God, vve may have that peace and joy of the holy Ghost, vvherein the kingdome of grace standeth, vvwhich may be to us a pledge of the Kingdome of glo- ry ; vvhereunto vve shall be ex-  
N                      alted

alted after this life, if we be  
carefull both to submit our wils  
to Gods secret will, and to frame  
our wils and the actions of our  
life to that declared and open  
will of God, which for our  
direction he hath re-  
vealed in his  
word.

The

## The twelfth Sermon.

*In Earth as it is in Heaven.*

 High vvords are an appendix to the three first petitions ; for though it be added to the third, which concerneth the doing of his will, yet the ancient fathers referre it also to the two former : So that we are to pray no lesse, that Gods name may be sanctified in earth as it is in heaven, & that his Kingdome may be consummate in earth as it is in heaven, then that his will be accomplished on earth as it is in heaven.

Wherefore we may observe by this complement of the three first petitions, that God respecteth not onely the doing of that, which he requireth, but chiefly the manner of it ; for it sufficeth not simply to do Gods will, as others do on earth, but we must do it as it

is done in heaven : for adverbs please God better then verbs, and he respecteth more in the doing of his will the manner of the doing of it, then our doing it self.

The Greeks distinguish the vwill of God by both the vvords of *θέλημα* and *εὐδοκία* : vvhen vve do Gods vwill vvithout any regard hovv, so it be done, that is his *θέλημα* : but vvhen Gods vwill is done vvith a *scint*, and in such fort as he requireth, that is his good pleasure, and *εὐδοκία*.

Gods vwill vvas done of the people, vvhen they sacrificed any beast vvhatsoever ; but if they chose out the fittest, then the sacrifice vvas the more acceptable so in this prayer vve do not onely desire to do Gods vwill *vicunque*, vvithout regard hovv, vvwhether vvith vvillingnesse and cheerfulness, or against our wills ; but we desire to do it in the best manner, *as it is done in heaven* : wherein we offer that sacrifice

or service to God, which is as the  
fat of Rams, for the sanctifying  
of his name.

The Apostle saith, That *at the  
name of Jesus every knee shall bow,  
both of things in heaven, in earth,  
and things under the earth*, Phil. ii.  
10. But our desire is so to reve-  
rence the name of Jesus, as the  
things in heaven reverence it.

Of Gods Kingdome it is said,  
that *Christ is ruler both in the  
midst of his enemies, and also that  
in the day of his power the people  
shall as friends offer free-will offer-  
ings with an holy worship*, Psal. cx.  
2. But we pray that Gods King-  
dome may come among us, not  
as among his enemies, but that  
we may willingly submit our  
selves to his will & government.

Lastly, for the doing of his  
will, the Prophet said, *Whatso-  
ever the Lord pleased that did he,  
in heaven, in earth, and in the sea*,  
Psal. cxxxv. 6. We desire that  
his will may be performed in us,

not as in the deep places, but as in heaven. For this prayer containeth two *Sights*: the one pertaineth to God, teaching us how to love him; the other concerneth our neighbour, where we pray so to be forgiven as we forgive our debtors: so that as heretofore we have noted, *lege operandi lex statuitur supplicandi*; though there were no law to require the love of God and our neighbour, yet this form of prayer doth teach us how to love God, and what perfect love we owe to our neighbour.

In the thing it self, we are to observe three points: first, a Qualification; secondly, an Elevation of the soul; thirdly, an Application.

In the Qualification we are to enquire what is meant by *heaven* and *earth*; which may be considered either *tanquam continentia*, or else as things contained therein: then, how Gods will is done therein. Howsoever

Howsoever our tongue or dialect speaketh of heaven singularly, yet both Greek and Latine imply a plurality of heavens. For there are three heavens, first the aire where the birds flye, whence they are called *volucres cœli*, the fowles of the aire, Matth. vi. secondly, the heaven of heavens, where the Sun, Moon, and Stars are set to give light: thirdly, that which the Apostle calleth the third heaven, whereunto he was taken up, which is the place of blessednesse, where Gods Majesty is especially resident, 2, Cor. xii.

In all these heavens which contain other bodies, in them we shall find that Gods will is done.

Of the lower heaven the prophet saith, that it is obedient to Gods will, and *fulfilleth his word by sending down snow and fire, and wind*, psal. cxlviii.

In the second heavē, which Solomon calls the *heaven of heavens*, 1. King. viii. 27. Gods will is done:

for there at Gods commandment the Sun and Moon stood still, contrary to their usuall course, till the people of God avenged themselves of their enemies, Josh. x. 13.

Thirdly, the earth it self, and things contained in it, do yield obedience to heaven; for if the heaven be favourable in sending down rain, and fruitfull seasons, Acts iv. 17. psal. lxxv. the earth answerably will bring forth her encrease for the good of man; but if the heaven be brasse, the earth also will be iron, Deut. xxviii.

Lastly, as the powers of the heavens are such, as that they can draw up clouds from the earth, psal. x. 35. which do distill rain upon the earth, to water the furrows thereof; so we desire, that the spirituall heaven may transform us into an heavenly nature, not setting our minds on earthly things but on things above.

For



For the things contained in heaven, as they are heavenly; so we desire that we living on earth may have our conversation in heaven; that earthly man, to whom God said, *Terrae*, Gen. iii. may by this means be made heavenly.

In the third heaven is contained, in respect of his humanity, first Christ himself, who is both in heaven and in earth: for as he is called *the head*, Ephes. iii. 23. *of his Church*, he is in heaven; but in respect of his body, which is called *Christ*, 1. Cor. xii. he is on earth. Therefore we pray, that Christ on earth, that is, the Church, may do Gods will, even as Christ the head, who is in heaven, hath done it: that as Christ our head came not *to do his own will, but the will of him that sent him*, John vi. 38. so the whole body of Christ may labour to fulfill the same.

Secondly, in heaven there are

N 5

Angels

*Angels, which fulfill his commandment, and hearken to the voyce of his word,* psal. x. So our prayer is, that men, to whom God hath made the promise, that they shall be *ἰσχυροί*, Luke x x. may labour to be like the Angels, in doing Gods will, as they hope to be like them in nature.

Thirdly, in heaven there is *the Congregation of the first-born*, Heb. xii. 23. that is, the Saints departed: wherefore our prayer is, that as they have, and still do carefully fulfill Gods will, so the Saints on earth, and Church militant; may do the same.

Again, whereas S. Cyprian out of the xvi. Psal. 2. and xix. 1. saith, that heaven is here upon earth; for when the Psalmist saith, *The heavens declare the glory of God*, the Apostle applyeth that to himself, and to the rest of the Apostles, Rom. x. of whose preaching he saith, *No doubt their sound went out into all lands,*  
and

*and their words into the ends of the world ( So that the Apostles were heavens living on earth ) so our prayer is, that as they living on earth lived an heavenly life, and began heaven here, so our carnall heart may be applyed to the meditation of heaven, that we may be Saints on earth, psal. xvi.*

The wise man saith of the body, *That it being dust, at the houre of death, turneth it self to dust from whence it came, and that the Spirit returneth to God that gave it, Eccles. xii. 17.* Thus must the Spirit return to God in our life time, and we must, while we be on earth and *bear the image of the earthly Man*, seek still to be in heaven, and here labour more and more to *bear the image of the heavenly.* 1, Cor. xv. 49. As the heavenly part of man, that is his Spirit, is willing, and doth not onely consent that Gods law is good, but delighteth in it Rom. vii. so

vii. so we be carefull to bring our flesh in subjection, that *our old and outward man may conform himself to the inward and new man*, 2. Cor. iv. Eph. iv.

Secondly, touching the question, How Gods will is done in heaven? the answer is, that where his will is both *dulcis* and *amara voluntas*, a sweet and a bitter will, it is there obeyed and performed in both kinds: for the heavens do not onely at Gods commandment keep a continuall motion, which is agreeable to nature, but against nature, *Sunne and Moon stand still at his will*, Jos. x. whose obedience telleth us, that our duty is to do his will, not onely in things agreeable with our nature; but when his will is contrary to our liking.

This obedience was performed in Christ, *Not my will, but thine be done*, Luke xxii. and in the Angels, which at Gods commandment  
arc

are ready not onely to ascend, but also to descend, Gen. xxviii. to shew, that they are content not onely to appear in heavenly glory, which is their nature, but also to be abased, according to the Apostles rule, *I can abound, and I can want*, phil. iv. The heavenly bodies do service to all Nations, and the *Angels are ministering Spirits*, Heb. i. As naturally they have a desire to ascend to bear rule, so at Gods commandment they are content to descend, to do service here below. They do *altogether fulfill Gods will*, psal. civ. whereas the nature of man doth hardly grant to obey Gods will, in that which seemeth strange to flesh and bloud, as Agrippa affirmeth of himself, *Thou somewhat perswadest me*, Acts xxvi. 25.

The Saints in heaven confesse to God, *Thou hast created all things, and for thy wills sake they are and were created*, Rev. iv. 11.

And

And therefore refuse not to subject their will to the will of God, be it pleasant to them or not; but as our Saviour speaketh, *Ye seek me, not because ye saw the miracles, but for that ye eat of the loaves and were filled*, John vi. 26. So if we do that which God requireth, it is rather for our own sake, with regard to our own private profit, then to do Gods will.

The heavenly Angels do Gods will with willingnesse, and readinesse of mind, which is the fat of their sacrifice; and therefore they are said to have every one *six wings*, Isa. vi. From whose example we must learn to do all things commanded of God, without murmuring or disputing, Phil. ii. 14. and that because it is Gods will we should do it.

In earth when God willeth any thing that is not pleasant to our wills, we make excuse, Luke xiv. or we post it off to others:

we

we are ready to communicate with flesh and bloud, Gal. iii. 16. and to say with the Disciples, *Durus est hic sermo*, *This is a hard speech*, John vi. If we cannot shift it off from our selves, yet as the Devil reasoned, *Cur venisti ante tempus?* Why art thou come before thy time, Matth. xviii. 29. and as the people say, *It is not time yet to build the house of the Lord*, Aggai. i. 5. so we are ready to deferre and prolong the doing of Gods will, as much as may be. When we do it, as the unclean Spirit would not come out of the child, but with *much crying, and renting of him*, Mark. ix. 26. so we cannot do Gods will, but with great murmuring and grudging: And when men do Gods will in this sort, they do it not as it is done in Heaven by the Angels and Saints, that willingly obey it; but as the Devils in hell, which againſt their wils are fain  
to

to do it. Therefore our rule in this behalf is, that we do Gods will, not ἐκ λύπης, 2. Cor. ix. but ἐκ καρδίας, Col. iii. not *grudgingly*, but *cheerfully from the heart*, accounting it our meat to do the will of our heavenly Father, John iv.

Secondly, for the Elevation ; It is true that the qualification is signified by ὡς, not ὅσον, and our prayer is, that we may do Gods will as it is done in heaven, but not as much ; with like readines of mind, but not in like measure: ( for that is impossible for earthly men ) we desire to fulfill Gods will in the manner, but not in the same degree of obedience, which may be expressed by the words *Image* and *likenesse*, Gen. i. Our obedience may be the likenesse of the Angels, but not the Image.

The Character or stamp of the Angels obedience is that which is equall in proportion ; but  
such



such obedience is not to be found : there may be a beam of it answerable in likenesse and quality, not in quantity ; so in likenesse we are, *conformes imagini Christi*, conformed to the image of Christ, Rom. viii. & bear the image of the heavenly Man, 1. Cor. xv. as endeavouring thereunto, but yet we cannot attain to it.

But albeit it is hard for flesh and bloud, which our Saviour requireth ; *Be ye perfect, as your heavenly Father is perfect*, Matth. v. yet there is an use of such precepts : first, *ut feramur ad perfectionem*, that we may be led on to perfection, Heb. vi. 1. Secondly we must have an Heroicall and free Spirit, psal. li. which may stirre us up to wish that we could do more then we can ; which consisteth of Aspiration and Suppiration. We must aspire to the greatest perfection with David, *Concupivit anima mea, My soul hath lusted to keep thy righteous judgements*

judgements for ever, psal. cxix.  
20. And, *O that my waies were so directed*, psal. cxix.

This is an Angelicall perfection, which we cannot attain unto in this life; therefore we must *suspirare*. When we consider, that the law saith, *Thou shalt not lust*, and yet find that we do lust; we are to sigh; and say with the Apostle, *Who shall deliver us from this body of death?* Rom. vii. If we find that we cannot love our God with all our heart and soul, as we ought, then we must say with the prophet, *Ve mihi, quia prolongatus est incolatus meus in terra*, *Woe is me that my dwelling is prolonged in the tents of Kedar*, psal. cxx. 5.

We must desire to do more then we can, and grieve that we cannot do so much as we ought; that as we do what we can, so what we cannot do, we should supply it, *voto, desiderio, animo*,  
with

with our hearty wish, desire, and mind.

Thirdly, the supplication is of two sorts, Reall, and Personall. Touching the first; As the grace of God is *multiformis gratia*, a manifold grace 1. Pet. iv. so the will of God being one, is of many sorts, and containeth divers particulars: therefore as we generally pray, that the will of God may be done; so when by the word of God we understand what is the vwill of God in particular, vve are to desire no lesse that it may be performed: *This is the will of God, even your sanctification.* 1. Thess. iv. 3. Therefore our desire must be, that this vwill of his may be done and fulfilled in us. This is a speciall remedy against the temptations of the flesh, vvhich oppose themselves against Gods vwill.

There is another vwill of God for patience: for he vwould have

us suffer for Christs sake without murmuring, that so *we may stop the mouthes of ignorant men*, 1. Pet. ii. 6. Therefore we are to pray that this will of God also may be done in us.

As Joseph was carefull to do Gods will touching sanctification, and Job to obey Gods will in suffering patiently, both which are now Saints in heaven; so must we after their examples be both holy, and carefull, and patient.

It may be we are willing to obey Gods will in particular, but we will say, *Nondum venit hora*, It is not yet time: Therefore we must learn to practice the Prophets resolution, *I made haste, and prolonged not the time, to keep thy Law*, Psalm. cxix.

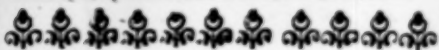
When God revealeth his will to us, we must presently put it in practice; and as Saul did Act. ix. not counsel with flesh and blood;

bloud ; and this is the reall application.

The persons, to whom the doing of Gods will is to be applied, are not onely the whole earth, which is also to be wished as the prophet sheweth, *Set up thy self O God above the heaven, and thy glory above all the earth,* psal. lvii. but the earth or land wherein we dwell, as the prophet speaketh, *That glory may dwell, in terra nostra, in our land,* psal. lxxxv. So we pray that Gods will may be done in all lands, but especially in our land and countrey, that so he may bestow his blessings upon it ; but yet we are every one of us particularly to apply it to our selves : for to man it was said by God, *Terra es,* Gen. iii. To man it was said, *Earth, earth, earth, heare the word of the Lord,* Jer. xxii. So we desire that Gods will may especially be done and fulfilled in that part of the earth, whereof  
God

God hath made us, that is, that  
in these our earthly vessels,  
vvhich vve carry about  
vvith us, vve may be  
carefull to do that,  
which God requi-  
reth at our  
hands,

The



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The thirteenth Sermon.

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*Give us this day our dayly  
bread.*



Of the words of our Saviour, in the sixt of Matth. ver. xxxiii. we have elsewhere set down the order of these three Petitions which concern our selves; for the first is the Petition of Glory and of Gods Kingdome, which our Saviour willeth us to seek in the first place: The second is the petition of Grace, and of Gods righteousnesse, wherein we pray that Gods will may be done: The third Petition tendeth to this end, that as the Prophet speaketh, God would not withhold any temporall blessing, needfull for this life, but that he would give us all things that are necessary for us. The

The things pertaining to glory, for which we pray in the first place, are eternall; those that concern grace, are Spirituall; and the blessings of this life, which we desire may not be withheld from us, are naturall and temporall.

This is natures prayer: for not onely we, but all creatures above and beneath make the same suit to God by the voyce of nature. The ravens of the aire call upon God, that *he would feed them*, psal. cxlvii. *The Lyons beneath roaring for their prey do seek their meat at God*, psal. civ. 21. and therefore no marvel that we, in as much as we are creatures, do seek to God, who is the God of nature, to supply the defects of nature that we find in our selves, as other creatures; and yet there is a difference betwixt us & them, for they call upon God onely for corporall food, that their bellies may be filled;



filled ; but the prayer that we make for outward things, is not without respect to things spirituall, and this Petition followeth upon the other, by good consequent and order : for ( as the Heathen man saith ) *Haec facile emergunt, quorum virtutibus obstat, Res angusta domi* ; so we shall be unfit to seek Gods Kingdome, and to do his will, unlesse we have the helps of this life. Therefore we desire that God will give us the things of this life, those things without which we cannot serve him : that as we desire the glory of his Kingdome, and the grace of his Spirit, whereby we may be enabled to do his will ; so he will minister to us all things for the supply of our outward wants in this life ; the want whereof hath been so great a disturbance to the Saints of God in all times, that they could not go forward in godlinesse as they would.

O

Abraham

Abraham by reason of the great famine that was in Canaan, was fain to go down into Egypt, Gen. xii. 7. The same occasion moved Isaac, *to go down to Abimelech at Gerar*, Gen. xxvi. & Jacob to relieve his family in the great dearth in his time was fain to send his sonnes, the patriarches, into Egypt, to buy corn, Gen. xlii. The children of Israel, when they wanted bread or water, murmured against God & his servants, Exod. xvi. Numb. xx. The Disciples of our Saviour were so troubled in mind, because they had forgottē to take bread with them; that they understood not their Master, when he gave them warning to *beware of the leaven of the Scribes & Pharisees*, Matt viii. So the want of outward things, doth distract our minds, and make us unfit for Gods service.

Therefore that we may in quietnesse of mind intend those things that go before in this prayer,

prayer, our Saviour hath indited us a form of prayer to sue to God, as well for things temporall, as spirituall and eternall: for it is lawfull for us to pray for them, so that we do it in order.

The first Petition that the naturall man maketh, is for his daily bread; but our care must be first for the kingdome of God, next for the fulfilling of Gods will, and doing that righteousness which God requireth at our hands; and after we may in the third place pray for such things as we stand in need of during our life.

This blessing the Fathers observe out of the blessings which Isaac pronounced upon his sons: Jacobs blessing was first the dew of heaven, & then the fat of the earth, shewing that the godly do preferre heavenly comforts before earthly. Esau's blessing was, first the fardness of the earth, & next the dew of heaven; to teach

us that profane persons do make more reckoning of earthly commodities, then of heavenly comforts, Gen. xxvii. 28, and 39.

Therefore in regard of the Spirituall account we are to make of Gods kingdome, and the doing of his will, we are to wish them in the first place: and then *Dauids Unum petii à Domino, One thing I have required of the Lord,* Psal. xxvii. and that which Christ saith to Martha, *Unum est necessarium, one thing is needfull,* Luke x. would bring us to Salomons two things, Prov. xxx. *Give me not poverty, nor riches; but feed me with food convenient for me, lest being full, I deny thee, and say, Who is the Lord? or being poore, I steal, and take the name of my God in vain.* And that is it which we are bold to do, by Christs own warrant; for he hath taught us first to pray for his Kingdome, then for the working of righteousness, or for the doing of Gods will, and lastly for dayly bread. If

If we do first pray for the two former, then we may be bold in the third place to sue to God for the latter ; for he hath promised to withhold no good thing from them that lead a godly life: If the doing of Gods will be our meat, then, *Requiem dedit timentibus se, He hath given rest to them that feare him, Psal. cxi.*

In the petition we are to observe from six words six severall points : first, the thing that we desire, that is, *bread* ; secondly, the attribute, *our bread* ; thirdly, *dayly bread* ; fourthly, we desire that this bread may be given us ; fifthly, not to me, but *nobis, to us* ; sixthly, *hodie, and as long as we say hodie, to day, Heb. iii.*

To begin with giving. Hitherto the tenour of this prayer ranne in the third person ; now we are to pray in the second, saying, *da tu, give thou* : whereupon the Church hath grounded a double dialect of prayer, which cometh

all to one effect; for that which the Church prayeth for, Psal. lxvii. *God be mercifull unto us, and blesse us*, is no lesse a prayer, then if she should say, in the second person, *Miserere nostri, O Lord be mercifull to us, and blesse us*: and that which is added, *and lift up his countenance*, is all one as if the Church speaking to God should say, *Lift up the light of thy countenance*.

This change or alteration of person proceedeth from the confidence which the Saints are to gather to themselves in prayer: for having prayed for the satisfying of Gods name, for the accomplishment of his Kingdome, and for grace and ability to do his will, Christ assureth us that we may be bold to speak to God for our own wants.

Out of the word *Giving*, we are to note three things: first our own want; for if we had it of ourselves, we would not crave it of God.

God. This confession of our want and indigence, is a great glory to God, that all the inhabitants of the earth *usque ad Regem Davidem*, should professe & say, Psal. xl. *I am poore and needy, but the Lord careth for me.* They do professe themselves to be his beggers, not onely by the voyce of nature, which they utter for outward things as other unreasonable creatures do; but by those prayers, which they make for the supply of grace, whereby they may be enabled to do Gods will: so that not onely *regnum tuum* thy kingdome, is Gods: gift, but also *panem nostrum*, our bread, we acknowledge to be his gift: It is from God from whom we receive all things, as well *the good givings as the perfect gifts*, Jam. i. 17. he is the Author, not onely of blessings spirituall, but of benefits temporall; he giveth us not onely grace to obey his will, but as the Prophet

speaketh *dat escam* &c. he giveth us meat Psal.civ.

The idolatrous people say of their doles, I will go after my lovers, that give me my bread and my water, my oyl and my wine: But God saith after, *It is I that gave her corn, and it is my wine, and my flax, and my oyl*, Hos.ii. 8. *Ipsē dat semem sementi, & panem manducanti*, He ministreth seed to the sower, good bread for food, 2. Cor. ix. 10. We are destitute of the meanest blessings that are; it is God onely from whō we receive all things: therefore to him we pray, acknowledging our own want, *da nobis panem* give us bread.

Secondly, we must consider the word *Da*, as it is set in oppositi-onto *Veniat*, or *habeam panem*. It must not content us that we have bread, but we must labour that we may have it of Gods gift. Esau said of things temporall which he enjoyed, *I have enough*, Gen. xxxiii. not acknowledging from



from whom : Balaam cared not how he came by promotion, so he had it, and therefore he is said *to have loved the wages of unrighteousnesse*, 2. Pet. ii. 15. but we must labour not so much to have good things, as to have them from God : and Pilate is to acknowledge that the power which he hath, was given him from above, John xix. and not to vaunt of any usurped power.

It is said of God, *Tu aperis manū tuā*, Thou openest thy hand, Psal. civ. &c. *Thou openest the doores of heaven*, Psal. lxxviii. So we are not so much to labour for temporall things by our own indeavour, as that we may have thē from God. Thirdly, *Da* opposed to rendring teacheth us, that it is not of our own endeavour, but it is of Gods free bounty & liberality, that we have bread and other things : which while we seek for of Gods gift, we confesse that to be true

which Salomon saith, *Non est pannis sapientis*, Be a man never so wise, yet he hath not alwayes to supply his need, Eccles. ix. 11. As he that is highest getteth not alwaies the goale, nor the strongest man the victory; so saith our Saviour, *Which of you by taking thought can add one cubit to his stature?* Matth. vi.

All our endeavours for the things of this life, are unprofitable, without Gods blessing; *It is in vain to rise up early, and to go to bed late*, psal. cxxvii.

And when he blesteth our labour, then he is said to give us bread; and therefore we are to confesse with David, that *Whatsoever we have received, we have received it at his hands*, 1. Chron. xxix. 14.

Now the means of Gods giving is of foure sorts: First, God giveth bread when he blesteth the earth with plenty, when he giveth force to the heaven, *when the*

*the heaven heareth the earth, the earth heareth the Corn, the Wine, and the Oyl, and they heare man,*

Hof. ii.

21.

Secondly, he giveth when he seateth us in some honest trade of life, and vouchsafeth his blessing to our endeavours therein, that we may get our living, and *eat the labour of our hands*, Psal. cxxviii. without which the first giving will do us no good.

Thirdly, he giveth us bread, not onely in his blessing the earth with increase, and by blessing our honest pains in our vocation; but when he giveth us *baculum panis*, the staff of bread; for at his pleasure he useth to *break the staff of bread*, Levit. xxvi. and to make it of no power to nourish us: then are they but beggerly elements, *When we eat and have not enough*, Agg. i. Therefore our prayer is, that he would cause the earth to yield us bread so that to the bread he would infuse

a force to strengthen mans heart, for which end it is ordained, Psal. civ.

Fourthly, because Moses saith, *Man liveth not on bread onely, but by the word of God*; therefore we pray that as our bread, by his blessing, is made to us, *panis salubris*, wholesome bread; so it may be *panis sanctus*, holy bread, Deut. viii. that he will give us grace to use his creatures, to the end that we may the better serve him; otherwise, howsoever they nourish our bodies, yet they will prove poyson to our souls.

God performeth these three former givings to the Heathen, so that their bellies are full with bread, but withall *he sendeth leanness into their souls*, Psal. cvi. But Christian men have not onely the earth to yield her fruit, Gods blessing being upon their labours, and a blessing upon the creature it self, that it is

is not in vain but nourisheth; but also it is sanctified to them, and that bread is properly theirs, because they are Gods children: *Et panis est filiorum*, It is the childrens bread.

Secondly, the thing we desire to be given is *Bread*; concerning which, because the decayes and defects of our nature are many, so as it were infinite to expresse them severally, therefore our Saviour Christ doth here comprehend them all under the term of *Bread*, using the same figure which God himself useth in the law, where under one word many things are contained.

Howsoever our wants be many, yet the Heathen bring them all to these two, *Pabulum*, & *Latibulum*, Food and Covering; and as they do, so doth not onely Moses in the Law, where all that pertaine to this life is referred to *vitum* and *amictum*, food and raiment, Deut. x. 18. but also S. Paul

paul in the first Epistle to Timothie, vi. 8. where he saith, *Habentes victum & amicum, his contenti simus*, Having food and raiment let us be therewith content.

So then, under this petition is contained, not onely that God would give us bread, by causing the earth to bring forth corn, & all good seasons for that purpose; but that withall he will give us health of body, and not plague us with sicknesse, as he did the Israelites, Psal. xxxi. Then, that we may have peace, without which these outward blessings will affoord us no comfort; and that as he filleth our bellies with food, so he will give us *letitiam cordis*, gladnesse of heart, Act. xiv. 17. that is, all manner of contentment in this life.

Howbeit this petition stayeth not here: for the prayer of Christian men must differ from the Lyons rearing, and the Ravens crying.

crying. The end of their praying is, that their bellies may be filled ; but we must have as great a care for the food of our souls : therefore where we call it *panem nostrum*, our bread, we do not mean *panem communem*, such bread as is common to us with other creatures ; but that Spirituall bread which is proper to men, who consist not onely of body, but of soul and body, which must be both fed : and where we pray that God would give us ἀπὸν ὀμύστων, daily bread, we ask such bread as is apt and meet for our sustenance ; that is, not onely Earthly but Heavenly Bread, because we consist not onely of a terrestrial but also of a celestial substance. So then our desire is, that God would give us not onely, *panem iumentorum*, the bread of beasts, but *panem Angelorum*, psal. lxxviii. the bread of Angels ; and our suite is as well for *panis*

*nis cæli*, the bread of heaven,  
John vi. as for earthly bread.

The bread of the soul is Gods word, which hath a great reference to earthly bread: and therefore speaking of the sweetnesse of that bread, Job saith, *I esteemed of the words of his mouth, more then my appointed food*, Job xxiii. and David saith, *Thy word is sweeter then hony, and the hony combe*, Psal. xix. 10.

In the new Testament, the Apostle, to shew the nourishing force of Gods word, saith, that *Timothy was enutritus verbis fidei*, nourished up in the words of faith, 1. Tim. iv. 6. and to shew the taste or relish that it hath as well as naturall food, he saith, *Gustaverit bonum Dei verbum*, he hath tasted the good word of God, Heb. vi. So the food of the soul is to be desired at Gods hands as well as the bodily food.

There is a *Famine as well of Gods word, as of bread*, Amos viii. There



There is an *hungering and thirsting after righteousness*, Matth. v. therefore we are to pray, that God would supply the wants, not onely of the body, but of the soul likewise.

But there is a Spirituall food, both for Body and Soul, that which our Saviour promiseth, John vi. *He that cometh to me shall not hunger; and he that believeth in me, shall never thirst*: that is the hidden Manna that God hath promised for us in heaven, whereof it was said, *Blessed is he that eateth bread in the Kingdome of God*, Luke xiv.

Thus, by how much the leanesse of the soul is worfe then bodily famine, by so much the more earnestly are we to pray for the spirituall food then for the food of the body.

Thirdly, for the first attribute, we pray not simply for *Bread*, but for *our Bread*.

The word *Our* hath respect  
not

not onely to Use, but to Property and Right.

This right or property is double : First, that which was appointed in the beginning, *In sudore vultus tui comedes panem tuum*, In the sweat of thy face shalt thou eat thy bread: Our request to God is for that food which is gotten by honest pains taken in our calling, whereunto God hath made a promise, *Thou shalt eat the labour of thy hands*, Psalm. cxxviii. and without which we have no right to this bodily food : For 2. Thess. iii. *Qui non laborat, non manducet, He that laboureth not, let him not eat*. Now we would have God supply our wants with bread by right, and this right is generall to all adventurers.

Secondly, as we would have it made *Ours*, by the labour of our vocation, so by the duty of invocation, that this corporall food, which is common to other creatures,

tures, may be proper to us by calling upon God for his blessing upon it : which if we do, we have a promise, it shall be truly ours. *Open thy mouth, I will fill it*, psal. lxxxi. 11. For, *The creatures of God are sanctified to us by the word of God and prayer*, 1. Tim. iv.

This putteth a difference betwixt the Christian mans bread, and that which the profane man eateth : for first those slothfull persons, whom the Apostle calleth *slow-bellies*, Tit. i. 12. cannot say this prayer as they ought : for they are nothing but idle upon the earth, and *Fruges consumere nati*, born to eat and drink ; they labour not for their living, but eat *panem alienum*, not *suum* ; other mens bread not their own ; which the Apostle requireth, 2. Thess. iii. 12.

Secondly, *those that eat the bread of violence*, Prov. iv. 17. and feed

feed upon bread that is gotten by deceit, prov. xx. 17. do not eat *panem suum*, but *subdititium*: they eat not, *panem datum à Deo*, but *à Damone*, bread given them by God, but by the Devil.

Thirdly, *Esau*, having filled his belly, rose without giving God thanks after he had eat, as without calling upon God for his blessing before, Gen. xxv. For the which also he is said to be *profane*, Heb. xii. So are all those that eat of Gods creatures, without praying to him for his blessing, and for a sanctified use of them; which thing if they refuse to do, as Atheists and profane persons, their bread may be *panis salubris*, but not *sanctus*, it may be able to nourish their bodies, but it shall bring leanness to their soules.

Fourthly, the other attribute of bread is *Daily*, concerning which we must consider foure things.

First

First, from the Latine word *quotidianum*, daily ; which hath relation to the time : by which word as we acknowledge our daily want, and Gods continuall care and providence for the supply thereof, of whom it is said, *Thou givest meat in due season*, Psal. civ. so Christ teacheth us daily to praise and magnifie Gods care, daily extended towards us, and to use that Psalm of thanksgiving, wherein the Church confesseth Gods goodnesse in that behalfe, Psal. cxlv.

Secondly, for the Greek word *ἐπιμέλειαν*, which signifieth, *bread apt and meet for our substance*.

Now, forasmuch as man consisteth of Body and Soul, his prayer to God must be not onely for such meat as is meet to nourish the Body, but also for the food which agreeth with the Soul : for it is in vain to have food, except it be nutritive and convenient for us.

Thirdly,

Thirdly, the Syriack word used by our Saviour signifieth, *panem necessitatis mea*, the bread of my necessity, which hath relation to the quality of the bread, teaching us not to pray for dainty meat, but such as is fit to relieve our hunger: *Tribue mihi victum necessariū*, give me necessary food, not meat which is above my estate: *Da panem necessitatis, non lascivia*, give me bread of necessity, not wantonnesse.

The Israelites lusted after the Fleshpots of Egypt; and therefore God gave them quails from heaven, but (which was the heavy judgement of God upon them) they perished while the meat was in their mouthes, Psal. lxxviii.

The Apostle willeth us therefore, not to set our minds upon superflaity; but contrarily, *ἔχοντες διατροφὴν, καὶ σκευὰ ἱματισμοῦ*, having Food and Rayment, let us therewith be content.

Fourthly,

Fourthly, the Hebrew word used Prov. xxx. hath relation to the quantity: for it signifieth *panem dimensi mei, non gula*, and it teacheth us not to seek abundance, but to desire of God to measure us out so much as he knoweth to be meet for us, and as Christ speaketh, to give us our portion of meat in due season, Luke xii. 22. For the Scripture telleth us what inconvenience cometh of abundance of meat, *Dilectus meus impinguatus recalcitravit*, Deut. xxxii. 15. *My beloved when he waxed fat, spurned with his heel*: and the sinne of Sodom was fulnesse of bread, Ezek. xvi. and the people by excessive eating & drinking of wine made themselves sick, Hos. vii. 5. Therefore Christ diligently warneth his Disciples to take heed of surfeiting and drunkennesse for this cause, *Nè graventur corda, That your hearts wax not heavy.*

Fifthly, in the word *Nobis*,  
us,

us we must consider two things: First, a Reason ; secondly, a Limitation.

For the first, we desire that this bread should be given us, First, because we are Gods creatures: he refuseth not to heare the *Lions and Ravens in this behalf, when they cry to him.* And our Saviour saith, that *our heavenly Father feedeth the Fowls of the air,* Matth. vi. 26. And therefore we, in regard we are his creatures, as well as they, may by right make this prayer to him.

Secondly, in as much as we are men, we may be bold to crave that favour at his hands which he sheweth indifferently to all men: for he suffereth the *Sunne to shine on the evil, and on the good.* Matth. v. And as David saith, *Oculi omnium suspiciunt in te, the eyes of all wait and look up to thee,* Psal. cxlv. Therefore we are to pray, that God will give bread not onely *Nobis animalibus, but nobis hominibus,*



*hominibus*, not onely as to *living creatures*, but as to *men*.

Thirdly, the Gentiles and Heathen people, which *onely seek after these things*, Matth. vi. do obtain them at Gods hands; much more will God grant them to us, which professe our selves Christians, and his Children.

Secondly, for the Limitation: It is not *mihi*, nor *meum*, but *give us*, and *give our*: the reason is, that as Salomon sayeth, Prov. v. 6. Our wells may flow out abroad, and that there may be rivers of waters in the streets, and that not onely we may not be burdensome to others, but that *we may have to give to them that have need*, Eph. iv.

Sixthly, for the word *Hodie*, to day, our Saviour teacheth us to pray, *Give us bread this day*, and as the Apostle speaketh, Heb. iii. *Dum dicitur hodie*, whiles it is called to day: The reason is, because life is but onely *dies* not *se-*

*culum;* and the wise man saith, *Talk not of to morrow : for thou knowest not what a day may bring forth.* We may not say to our soul, *Soul, thou hast store of goods laid up for many years.* We see by his example what may fall out, Luke xii. Forasmuch as the continuance of our life is uncertaine, our desire must be that God would give us sufficient for our present want.

Howbeit this maketh not for them that are carelesse for the time to come : for such are sent to *learn wisdom of the Ant,* Prov. xxx. which provideth for winter : and not onely the Saints at all times have been carefull and provident for outward things, as Joseph, who counselled Pharaoh before hand to *lay up corn to feed him for seven years space during the famine,* Gen. xli. but our Saviour himself giveth charge, *that that which remaineth should be saved,*  
and

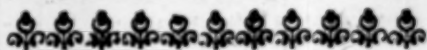
and nothing lost, John vi. And it was his pleasure that Judas should bear the bagge, for his and their provision; to teach us that he alloweth provident care for things earthly.

But by this word *daily*, our Saviour condemneth *μεμενυα*, or immoderate care for worldly things, whereby the soul is rent and divided, and not that *οεσνολα* providence, 1. Tim. v. which is required of every man for his own household, and is both lawfull and honest.

Here ariseth an objection, How a man having filled his belly, or being ready to leave this world, may say this prayer. The answer is, first, *Multi dormierunt divites qui surrexerunt pauperes*, Many went to sleep rich men, but rose up poore: therefore our desire is, that as we have enough now, so we may be preserved in this estate, and that God would not change

P 2                      plenty

plenty into poverty. Again, though we have bread, and it continue with us, yet it is nothing without that *beata pax*; therefore though we have the thing it self, yet we are to desire that which is the life of bread, which is a power to nourish. Then that God will give us the sanctified bread, which is the heavenly Manna, and grace, that as we work for bread in our vocations, so we remember to sanctify it by invocation; for else it is usurped bread.



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The fourteenth Sermon.

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*And forgive us our debts.*

**A**ugustine interpreting our Saviours words, of the shutting of heaven in Elias time, Luke iv. 23. compared prayer to a key, that hath power to open heaven from whence all blessings descend unto us, and to shut the bottomlesse pit of hell, from whence all evils proceed. Prayer is a means not onely to draw all grace from God, Prov. xii. 2. but it is *obex mali*, & *flagellum demonis*, the barre of evil, and scourge of the devil, as the name of Christ is *Oleum effusum* an oyl poured out, Cant. i. because by it we receive all good; so the name of the Lord is *Tur-*

*fortissima*, a strong tower, Prov. xviii, for that it saveth and defendeth us from all evil.

As these are both truly affirmed of Gods name, so by the invocation of the name of God, we have this double benefit, that we do not onely receive all good by it, but also are delivered from all evil.

In the three former Petitions our Saviour hath taught us to draw grace from God; in these three latter we are taught to use that kind of prayer that concerneth the removing of all evil, called *Tekinah*, *sinners*, and *deprecation*.

The evil is of three sorts, of finnes past and to come, and of the evil of punishment.

In the first of these three Petitions we pray against the guilt of finnes past, that God would not charge us with them; in the second, against the running issue of sinne to come, that God would

would not suffer us to sinne hereafter; in the third, that God would turn away from us all those plagues that our sinnes deserve, both in this life, and in the life to come: and these three petitions are fitly opposed to the three former.

To the Kingdome of glory we oppose our sinnes; to the doing of Gods will, temptation; to naturall good things, the evil of the world to come, and the miseries of this life: from both which we desire to be delivered, when we say, *deliver us from evil.*

The Petition consisteth of debts, and forgivenesse: but before we handle them, we are to speak, first, of the necessity of this Petition; secondly, of the goodnesse of God that penneth the petition for us.

What need we have to pray to God for remission of our sinnes, appeareth hereby, be-

cause our finnes do make a partition betwixt God and us, Esa. lix. 2. the effect whereof is, that our misdeeds do turn Gods blessings from us, and do keep good things from us, Jer. v. 25.

Now having already desired at Gods hands the glory of Gods Kingdome, the good of grace, for the doing of his will, and all outward good things necessary for this life; we are of necessity to pray that God will forgive us our finnes: which otherwise will hinder us of these good things: and as our finnes do hinder Gods graces, that they cannot come to us; so they hinder our prayers, that they cannot come to God: for our finnes are as it were a cloud to hide God, so that our prayers cannot go through, Lam. iii. 44. So that except we desire the forgivenesse of our finnes, we shall in vain pray for the three former good things.

Besides,



Besides, our finnes are a plain hinderance to Gods kingdome, for none shall come thither, but such as are uncorrupt, and void of finnes in the whole course of their life, *I sal. xv. Et nihil impurum ingreditur illuc, no unclean thing shall enter thither, Rev. xxi.* Therefore the prophet saith, *Hic est omnis fructus, & auferantur peccata*, This is all the fruit to take away his sinne, *Isa. xxvii. 9.*

Secondly, the goodnesse of God appeareth herein that he hath endited us a prayer to ask remission, telling us that it is possible to obtain remission of sinne. It is true, that by our finnes we have made our selves incapable of all good things; but yet we see the goodnesse of God, that as we have still *dona*, so he teacheth us to say, *condona.*

Where he teacheth all men to pray for good things, we

learn that we are all *mendici Dei*, the beggers of God, but in that we are taught to ask forgiveness of sinne, we see that we are *malefici Dei*, the malefactors of God, such as have need of pardon: and the goodnesse of God towards us appeareth to be the greater in this behalf, because there is no Angel or Spirit to whom he vouchsafeth this favour to have their sinnes remitted, save onely to man.

Of them it is said, *He found no truth in his Angels, in his servants, and in his Angels there was folly*, Job iv. 18. that is, they had trespasses, but yet God will not forgive them, nor receive any supplication for pride; but contrariwise, *he keepeth the Angels that sinned in everlasting chains to the judgement of the great day*, 2. Pet. ii. *he that is the God of the Spirits of all flesh*; Numb. xxvii. 16. and xvi. 22. will not heare the Spirits that  
sinned

sinned against him: but *thou that hearest prayers to thee shall all flesh come,* Psal. lxxv.

There is a way for man to escape the danger of sinne, if he ask pardon: but the sinnes of the wicked Angels shall not be forgiven. The elect Angels do make the three first Petitions as well as we; and the petition for the supply of naturall defects is common to all living creatures, but this which prayeth for pardon of sinnes is proper onely to man; so we see how God exerciseth his goodnesse, and sheweth it not onely in exercising of liberality to them that have need; but his long suffering in pardoning them that have sinned against him.

To come to the Petition it self; by *debts*, our Saviour meaneth sinnes, expressly so called Luke xi. 4. and sinners are called *debtors*, Luke xiii. 4. for the Scripture speaketh of  
them,

them, Matth. xviii. 24. one was brought that owed ten thousand Talents, that is, which had committed a great number of finnes, and Luke vii. 31. a lender had two debtors, by which are meant sinners, the reason hereof is, because there is a resemblance betwixt finnes and debts.

In the affairs of men the case is thus, that if the condition be not performed they are bound to indure the penalty, and so become double indebted: so it is between God and us, the finnes that we commit by the breach of Gods law, is *Chirographum contra nos*, an hand-writing against us, Col. ii. so they are called in the old Testament, *Thou writest heavy or hard things against us*, Job xiii. 26. and Ezech. ii. Our finnes are compared to a book written in both sides; for we are bound to keep Gods commandments, because  
he

he made us, and not onely so, but he still doth nourish and preserve us, therefore we ought to do his will : he giveth us Talents, Matth. xxv. which we ought to imploy to his glory; he giveth us dwelling places in the world, as to the Israelites he gave the land of the Heathen, that they might keep his statutes, and observe his laws, psal. cv. If we fulfill them, we discharge our duty to God, and are free from all penalty, but if we do it not, there is an obligation, Deut. xxvii. *Cursed is every one that continueth not in all things that are written to do them.* If he place us in his vineyard, he will look to receive fruit of it. Matth. xxi. If he give us Talents, he will have us so to imploy them, as that he may reap gain thereby, Luke xix. The gifts, and graces that God bestoweth upon us, must be implied in hallowing his name, in enlarging his

his kingdome, in accomplishment of his will; if we fulfill this, the penalty of the law taketh no hold of us; but if we do not onely not use them to his glory, but abuse them and turn them to the breach of the law, by serving sinne, then are we in a double sort indebted to God, and make our selves guilty of his wrath, *Et quis intelligit, &c.* Who understandeth the power of his wrath? Psal. xc.

If we consider how grievous plagues God threatned for the breach of the Law, we would be more carefull, and heedfull that we do not offend him, which because we consider not we become indebted to God.

We are debtors to the flesh, to provide for it onely so much as is meet for the relieving of it, Rom. viii. 12. And the rest of our care must be for the Spirit: but because all our care is for the flesh to satisfie it, in fulfilling the  
lusts

lusts thereof, and are carelesse for our Spirits, therefore we become indebted to God in a third sort, by breaking his commandments, in that which concerns our self, but this the Apostle saith, *I am a debtour to the wise, and the unwise*, Rom. i. 14. That is, we must be carefull of others, as God said to Cain, *Where is thy brother?* Gen. iv. But because *omnes quæ sua sunt querunt*, all seek their own, phil. ii. and seek not the good of others, therefore they grow further indebted to God.

These debts or sins are properly said to be *ours*, because they proceed from us, ( for there is no member of our body that is not guilty of some sinne ) and not in that sense that bread is said to be *ours*, which cometh to us, and is made ours, by Gods gift, and when we pray *Forgive us our debts*, we learn that it is our duty to crave forgivenesse for

for others as well as for our selves, for as the Apostle by these words, *The rebukes of them that rebuked thee fall upon me*, Rom. xv. 5. sheweth, that Christ was carried with the same zeal against sinne committed against God, as if it had been against himself; so he teacheth that we must be moved with the like compassion towards others, when we consider their sinnes, that we find in our selves for our own; and that we ought no lesse to pray for them, then for our selves, and to suffer others to passe over the bridge of Gods mercy, as well as we.

In the word *debts*, three things are to be noted: first, where Christ teacheth his Apostles, that were baptised, and the most perfect Christians that ever were, to pray for remission of sinnes; it should work in our nature an humiliation, for they in making this prayer acknow-  
ledge



ledge themselves sinners, much more ought we.

The Apostle Peter confesseth of himself. Luke v. 3. *I am a sinfull man.* S. Paul saith of himself *peccatorum primus sum ego, I am the chief of sinners,* 1. Tim. i. 15. S. James including himself, and the rest of the Apottles, saith, *in multis offendimus omnes, in many things we sinne all,* Jam. iii. 2. S. John saith, *If we say we have no sinne, we deceive ourselves.* 1. Joh. i. 9. He saith not *exaltamus nos,* as if the Apostle spake of modestie, or *non humiliamus nos,* we do not humble our selves but *decipimus nos,* and if we deny it the truth is not in us: seeing it is so, we must not say with the pharisee, *I am not as this man,* but with the Publicane *God be mercifull to me a sinner,* Luke xviii. 13.

Secondly we are not onely sinners, but daily sinners, as appeareth by this, that we are taught;

taught no lesse to pray dayly for forgivenesse of our sinnes, then for bread, To confirm this Salomonfaith, *septies in die cadit justus, the just man falleth seven times a day*, Prov. xxi. and as man eateth and drinketh every day, so he drinketh iniquity like water, Job. xv.

Thirdly we runne into such debts, as we are not able to discharge : for if we were , we needed not to say : *Dimitte nobis, Forgive us our debts*, but *have patience with me, and I will pay thee all*, Matth. xviii.

To signifie to us the greatnesse and number of our sinnes, one was brought that owed 500 pence, and another that owed 50. Luke vii. and another that owed to his master ten thousand Talents. By which we perceive that we cannot make satisfaction to God, therefore he must remit them.

The consideration whereof ought

ought to work in us humiliati-  
on: First, that as Job saith,  
our hearts do not excuse us, and  
that we seek not to justifie our-  
selves: that as God requireth,  
we confesse our misdeeds,  
Levit.xxvi.40.that we acknow-  
ledge our sinnes to God, and  
hide them not, psal. xxxii. For,  
*if we confesse our sinnes, God is  
faithfull to forgive our sinnes, I.  
John i.*

Secondly, that we do not one-  
ly confesse, but be sorry for  
them, Psal. xxxviii. that while  
we are in danger to God for our  
sinnes, we go and humble our  
selves, and intreat him, and suf-  
fer not our eies to sleep, till we  
be sure how we may obtain for-  
givenessse, Prov. vi. 3.

The consideration of sinne  
made David forget to eat his  
bread, Psal. cii. so greatly was  
he disquieted till he was assured  
of pardon.

For the second point, if our  
sinnes

finnes be debts, they must be  
 payed. Owe nothing to any : but  
 we are not able to answer one  
 of a thousand, Job ix. and for the  
 penalty of malediction we are  
 not able to endure it, Psal. xc.  
*who knoweth the power of his*  
*wraith?* therefore our prayer must  
 be to God, that our miserie may  
 prevail more with God, to move  
 him to compassion, then our un-  
 worthinesse, to stirre up his in-  
 dignation : and that he will  
 cancel the hand-writing, Col. ii.  
 which thing for that he is full of  
 the bowels of compassion, Jer.  
 xxxi. 20. he is moved to do when  
 he seeth us sorry for our finnes ;  
 howbeit his justice must be sa-  
 tisfied, else his mercie cannot  
 take place : but Christ by his  
 death having done that, God  
 saith of the sinner *Deliver him*  
*for I have received a reconciliati-*  
*on,* Job xxxiii. *Qui circumci-*  
*sus est debitor est totius legis,*  
*he that is circumcised is a deb-*

tour to the whole law, Galat. v. 3. But Christ was circumcised, and therefore fulfilled the law for us, *ad ultimum quadrantem*, to the utmost farthing: and not onely so, but he saith of himself, *Exsolvi quæ non rapui*, I restored that which I took not, psal. lxxix. 4. He not onely perfectly fulfilled the law, but suffered the curse of the law, which he had not deserved; with this condition, *Sinite istos abire*, Let these go, Joh. xviii. that is, he was content to be the reconciliation for us, that he might draw us out of the hands of Gods justice.

The estate of our debts may be compared with the Widows state that was left in debt by her husband, 2. Kings iv. for as the Lord blessed her oyl in such sort, as she did not onely pay her debts, but had enough to live on after; so Christ is our *Oleum effusum*, our oyl poured  
out

ous, that is of power not onely to satisfie Gods wrath for our sinnes, but also to give us an estate in the Kingdome of heaven, and for his sake it is that we may be bold to pray for remission of sinnes, and are taught to believe, that for his merits our sinnes are forgiven: so that is true, *Legem operandi, & legem credendi, lex statuit supplicandi*, The Law of prayer stablished both the law of obeying and believing.

Out of *Dimitte* arise three things for our comfort; First, that even those sinnes which we commit after baptisme, after our calling, and when we are come to the knowledge of the truth, are remissible.

In teaching the Apostles to pray, he assureth them of this favour, that the same party that saith *peccata nostra*, our sinnes, is taught to say, *Pater noster*, Our Father. Our comfort therefore

fore is, that still we are the children of God, though great sinners; for though we lose the dutifull affection of children, yet God cannot lose, *viscera patris* the tender bowels of a father.

David, to a rebellious sonne, could not but shew a fatherly affection: *Do good to the young man Absolom.* 2. Sam. xviii. 5. so though the prodigall sonne had offended hainously, yet the father is ready to receive him, Luke xv.

Secondly another comfort, that albeit we commit sinne daily, yet he will daily forgive us: for God should mock us, saith *Augustine*, if bidding us pray for forgivenesse, he should for all that shut up the bowels of his mercie: he biddeth us pray for pardon of our sinnes, putting no difference, whether they be peny-debts, or Talents; whether fifty or a thousand: if we ask forgivenesse, he

he telleth us, he is ready daily to remit them.

Thirdly that be our sinnes never so great, so great as cannot be satisfied by us, yet he will forgive them, *propter seipsum*, for his own sake, Isa. xlv. *Christ hath made himself a satisfaction for the sinnes of the whole world*, 1. Joh. ii.

We must labour how we may soundly apply his satisfaction to our selves; and among other means whereby we apply the satisfaction of Christ to our selves, Prayer is one: *They shall confesse their iniquities, then I will remember my covenant*, Levit. xxvi. 40. 41. *He shall pray unto God, and he will be mercifull unto him*, Job xxxiii. 26.

*I confessed my sinnes unto the Lord, and thou forgavest the wickednesse of my sinne: propter hoc orabit omnis sanctus*, Psalm xxxii. *For this cause shall every one that is holy pray, &c.*

By



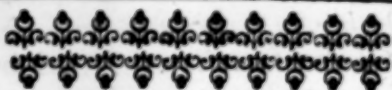
By virtue of this prayer, Salomon saith, that the people having committed any sinne, if they come into the house of the Lord, and pray for pardon, God, who is in heaven, will beare them, 1. Reg. viii. 47. But this is more plain in the new Testament, Matth. xviii. *Did I not forgive thee? quia rogasti me;* and to Simon Magus, *Pray to God, if he will forgive thee the thoughts of thy heart,* Act. viii. 22. that is, if we confesse, and be sorry for our sinnes, and ask pardon, he will forgive us. *How long wilt thou be angry with thy people that prayeth to thee?* Psal. lxxvi. But we must be of the number that is meant by *Nobis*, that is of the Apostles, that is, such as are baptized into Christs death, Rom. vi. We must die unto sin, as he died for sinne, *Ut scint is dimisit peccata*, that as he hath forgiven sinnes, so we must *dimittere peccata*, forgive sinnes:

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he

he hath suffered in the flesh, any  
hath ceased from sinne, so much  
we, 1. Pet. iiii. We must have  
a care that hereafter we fall  
not into sinne, more then our in-  
firmity compelleth us: For sins  
of infirmity Gods grace is suffi-  
cient, 2. Cor. xi But if we wil-  
lingly sinne after remission, *there*  
*is no more sacrifice for sinne,* Heb. x.  
We are therefore to crucifie the  
flesh, with the lusts & affections  
thereof if we will be Christs,  
and receive benefit by his  
satisfaction, Gal. v.

The



## The fifteenth Sermon.

*As we forgive them that  
trespasse against us.*

**I**N this Treatise it hath been noted, that there is a double *Sicut* annexed to two severall petitions: the one concerning God and our dutie we owe to him, in the third petition: The other concerning our Neighbour, and the charity that we ought to shew towards him, in this fifth petition: wherein we are to consider this, that as this law of Prayer, which our Saviour prescribeth to us, doth establish the law of works & of faith, so these two *Sicuts* do comprehend the summe of the Law, and the prophets. The Law saith, *Thou shalt not hate thy*  
Q 2 brother

*brother in thy heart*, Levit. xix. and the same is confirmed by this petition, wherein we are taught, that if we desire to have our sinnes forgiven of God, we must not onely not hate our brother without cause, but if he offend, we must likewise forgive him. Neither doth this petition concern our Neighbour and Brethren onely, but our selves likewise: for hereby we have a pledge of Remission of sinnes, if we acknowledge that we have forgiven others: and as the taking away of our sinnes, is the great fruit and benefit we desire of God: so the subordinate means that God hath appointed for the end, is the forgiving others that offend us. Now God hath laid upon us this blessed necessity of forgiving one another, not onely that he might establish the peace in earth among men; but that by this means glorie might

might redound to God on high.

In respect of our selves, this is our estate before we become true Christians, *To be hatefull, and to hate one another*, Tit. iii. 3. and that hath a sorrowfull effect: For *if we bite and devour one another we shall be consumed one of another*, Gal. v. 15. To prevent this, Gods will is, that we should not hate, but forgive one another, which unlesse we do, we cannot live peaceably: so that this petition hath a respect to our benefit also, as well as our Neighbours, and God himself also hath his part in it: for when we have forgiven our brethren and purged our hearts of all hatred, we are more fit for his service; and contrariwise, as without forgiving others we cannot live peaceably one with another: so neither can we live devoutly towards God: and therefore

Saviour chargeth, *If thou bring thy gift to the Altar, and rememberst that thy brother hath ought against thee; leave there thy gift at the Altar, and go thy way first, and be reconciled,* Matth. v. and the Apostle giveth expresse charge, that man and wife should live quietly, *nè interrompantur preces,* 1. Pet. iii. 7. lest their prayers be interrupted.

Thus it pleased the wisdom of God, in this petition, to adde this *Sicut*, not for our neighbours sake onely, nor for our selves onely, but also in regard of God.

The first *sicut* pertaineth to the imitation of the Saints in heaven, this doth not imply an imitation: For God forbid that God should no otherwise forgive us then we forgive our brethren; but it is a mere condition teaching us, that if we forgive those that are indebted to us, we shall obtain forgiveness

ness of God: for we do not alwayes subscribe to Gods commandment, *Forgive one another, as God for Christs sake forgave you*, Ephes. iv. Col. iii. But by saying this petition we bind our selves to this condition: so as we would no otherwise be forgiven, then as we forgive them.

At the first we became bound to keep his law, which he did deliver in ten commandments, Exod. xx. Deut. v. & for not fulfilling of it, we fall into the penalty of *Maledictus* Cursed, &c.

Now because we have not obeyed the Law, we are to undergo the penalty: and therefore it is said to be *Chirographum contra nos*, An hand-writing against us, Col. ii.

God having the Obligation in his own hands, might require the forfeiture of us: but it pleaseth him to enter bond to us by another obligation, wherein he bindeth himself to forgive our

sinnes upon this condition, that we forgive others: for if we forgive not, then his bond is void, as appeareth by the parable wherein our Saviour sheweth, that if we will have forgivenesse of God we must forgive our brethren, and have compassion on our fellow-servants, as God hath pittie on us, Matth. xviii.

It is Christ that freeth us, both from the obligation of the ten commandments, and of the twelve curses, and therefore as he that receiveth a benefit doth as it were become bound to be thankfull: so we enter into a new bond of thankfulness unto God, the condition whereof is, *that we should forgive our brethren even as we desire to be forgiven of God.*

By the words of this petition, we see what our estate is, to wit, *quilibet homo est debitor, habens debitorem*, every man is a debter having



a debtor : for so it appeareth by the parable, Matth. xviii. where- in as one was brought that owed a great many talents to God ; so he had another that owed an hundred pence ; but there is a great difference. The debts that man oweth to God are great sins, but the debts that man oweth to man, are of small value ; we are debtors to God, not onely to keep the whole law but also to undergo the curse of God, which is due, even to the least breach of the same, Deut. xxvii.

Secondly, we are indebted not onely for not using his Talents to his glorie, but for abusing them in the service of sinne; even so we are debtors one to another, Rom. i. 14. not onely when we neglect the duties of charity, and justice ; but when we of purpose do wrong one to another.

Now we can be content that others should forgive us, and

Q 5 there-

therefore if we will have forgiveness of God, for the debts that we owe him, we must forgive our brethren. For *what you would that men should do to you, and in what measure, even so do to them*, Matth. vii. Therefore our Saviour in penning this petition telleth us, that if we make to our brethren a release of our debts, he will release us of his : and this condition is very reasonable; for Cain hath no reason to hope for favour of God, though he serve him never so devoutly one day, when notwithstanding he hath a purpose to kill his brother the next, Gen. iv. neither is it reasonable that he should say to God, *Dimitte mibi*, Forgive me, that will not say to his brother, *dimitto tibi*, I forgive thee.

The difference betwixt Gods forgiving and ours, is first in the persons that forgive ; when we forgive, then one fellow-servant

vant forgiveth another, as duty bindeth them, Matth. xviii. But when God forgiveth us, there *Dominus dimittit servum*, The Lord forgiveth his servant.

Again as I have a debter of my fellow-servant, so I may be indebted to him, and therefore I ought rather to forgive him: but God cannot be indebted to us, but we are all deeply in his debt, and therefore it is a reasonable condition that he requireth at our hands.

Secondly in the things to be remitted: the number of Gods debts are thousands, ours are but hundreds: his Talents, ours are but pence, Matth. xviii. The condition therefore is reasonable on Gods behalf, if we consider the excellency of his person, and the vilenesse of ours: If we regard how greatly we are indebted to God, more then our brethren can be to us; *ut prudent saluâ lege petere remissionem,*

*nem*, that we may be ashamed under any other condition to ask forgiveness.

Then we may not think much, that he requireth this forgiveness at our hands, but magnifie his mercy, that having forfeited our first bond, it hath pleased him to remit it, and onely to tie us to this : we are to thank him that he vouchsafeth, *accipere stipulam pro margaritis*, to accept our stubble, for his pearls ; for the forgiveness of our finnes ( which was bought at so dear a rate ) to accept the forgiveness we shew to our brethren.

Some would give *thousands of rams, and ten thousand rivers of oyl* for this great benefit, Mich. vi. 7. Much more ought we condescend to God, when he offereth us so great a benefit upon so easie a condition. And thus we see that to be true in some part, which some of the Heathen

then have observed, *de utilitate capienda etiam ab inimicis*, of getting profit even by our enemies: It is not altogether for our hurt that they wrong and injure us, for unlesse there were some to offend us, we should not have occasion to exercise this part of our mercy, in forgiving: and therefore where David compareth his enemies to Bees, and not to wasps. psal cxviii. the reason is for that albeit Bees have stings, yet they yield hony also: and so no doubt David received great comfort inwardly, by means of his enemies; though outwardly they persecuted him, with all the malice they could, for he that can master his own affections so farre as quietly to put up a wrong offered by an enemy, and to forgive the same, may be assured that his sinnes are forgiven of God.

Wherein we are to consider the goodnesse of God that vouchsafeth

safeth to set men in his own place, and to give them a power to forgive, even as he himself doth forgive; whereby it cometh to passe, that one man is to another evē in Gods place, so that if we would know whether God do remit our sinnes, or no, we need not to climbe up to heaven, to be certified of it, nor to go down into the deep, *for the word is near, even in our hearts & in our mouth,* Rom. x.

If thy heart telleth thee that thou forgivest thy brother, doubt not but God doth likewise forgive thee; and it is his mercy, that he vouchsafeth to frame his pardons after our pardon, to assure us, that as we forgive one another in earth, so God forgiveth us the sinnes that we have committed against him. And he layeth this necessity upon us, not onely to shew that he is carefull to have peace among men, but also that he  
would

would have us to be perfect as himself; for God is said to be, *Proclivus ad misericordiam, tardus ad iram & vindictam*, prone to mercie, slow to wrath and revenge, Psal. cxlv.

So Christ requiring of us, that we should forgive our brethren that offend us, willeth us to be slow to anger, and long-suffering as God is; for it is not (as man judgeth) an honourable thing to be revenged. Wicked Lamech thought it an honour to take revenge seventy times seven times of any that offended him, Gen. iv. 24. but contrariwise Christ telleth S. Peter, that it should be a greater honour for him to forgive untill seventy times seven times, Matth. xviii. Therefore it becometh a Christian rather to follow Christ then wicked Lamech: for as Christ saith, *It were better to lose the right eye, and the right hand, then to have the whole body cast into*

*into hel-fire*, Matth. v. 29. So it were better for us to suffer wrong for righteousness, then for worldly honour seek to deprive our selves of the remission of our sinnes, which cannot be obtained of God, except we be content to put up injuries offered to us.

If we will have true honour, let us imitate our heavenly Father : he is so farre from taking revenge of them that offend him, that he letteth his *sunne shine upon them*, Matth. v. So let us account it the greatest honour for us, to aspire more and more to resemble our Father herein : for the nobler sort of creatures are not desirous of revenge, but onely those that are vilest and of lowest power ; and of all creatures unreasonable, none so angry, as flies and wasps, and bees and of them that have reason women are more testy & fretting then men ; and of men  
none



none more subject to anger then such as are sick: in their greatest weaknesse; then are they most angry; which is no signe of an honourable quality.

Let us therefore count it a shame to be like the weakest things in this behalf; and rather let us imitate the nobler creatures, which are more slow to anger.

If we will be honourable, let us learn to get it by the example of such as have true honour. Joseph in the court of Pharaoh no doubt was an honourable man, and yet he placed not honour in taking revenge of his brethren that had rewarded him evil, but in forgiving them, and *doing them good for evil*, Gen. 1.

21. David was an honourable man, and yet he placed honour in pardoning Shemei; 2. Sam. xix. and to do good to Mephibosheth the sonne of Saul, that was his deadly enemy. Sa-

lomon

lomon knew no doubt what was true honour; and yet he giveth us counsel not to seek honour by revenge: *Say not I will do to him, as he hath done to me*, Prov. xxiv. & the honourable King, that was angry with the unmercifull servant, thought it more honour to draw near the honour of God in pardoning then in revenging, Matth. xviii.

The benefit that insueth upon this condition, is of two sorts: first outward: for by virtue of it we have a covenant on Gods part, wherein he bindeth himself to us, that he will forgive us, if we forgive our brethren, so that we may be bold to challenge him for his promise, so that we keep the condition; secondly, inward: for when we love the brethren not in word and tongue onely, but in deed and truth, that is a means for us to perswade our hearts before him, 1. Joh. iii. 19.

*If we forgive our brethren from our hearts, we may be assured that God will forgive us. So our Saviour affirmeth of the woman, because she loved much, she had many sinnes forgiven her, Luke vii. 27.*

Some when they came to this Petition, left out this *Sicut*, and so passed on to the next Petition: but we must use this prayer orderly ; Christ is not mocked , he penned the prayer for us himself, and therefore he can quickly espy if we leave out any of his words: And to teach us that we should pray in true charity, he hath not onely enjoined us to forgive our brethren as we would be forgiven ; but willeth us before we begin to pray, to bethink our selves whether we forgive : *Cum stabis ad orandum*, Mark xi. 25, and 26. *When ye stand to pray, forgive.* Secondly as we must use this *Sicut*, so not with our lips onely but with our heart

heart ; for otherwise we do, *imprecari nobis*, pray for vengeance against our selves, & Christ may say to us, *Ex ore tuo te judicabo, serve nequam*, Out of thy own mouth will I Judge thee, thou wicked servant, Luke xix. We cannot curse our selves more bitterly, then if we say to God, forgive us as we forgive our debtors, unlesse we do indeed forgive them.

As we run in debt with God daily, and so need daily forgiveness; so the same measure of charity we are to shew to others that offend us, by forgiving them their trespasses.

We must not think it enough to forgive them, till seven times, but untill seventy times seven times: And as we would not have a counterfeite forgiveness of God, so we must be carefull to forgive our brethren from our heart, otherwise he will call back his word and promise made

made to us touching the remission of our sinnes, Matth. xviii. 35.

Whereas some count it a sufficient forgivenesse to forgive onely, though they do not forget, they must know that it is onely, *semiplena remissio*, a forgivenesse by halves: for we desire God by the prophet, that he will not onely *forgive*, but *forget our sinnes*; and *remember not our old sinnes*, Psal. lxxix. 8. Therefore we must perform the same measure of charity in this behalf to our brethren: and whereas the messenger of Satan doth so buffet us, 2. Cor. xii. and our own corruption so prevaileth with us, that we cannot utterly forget an injury; yet so long as we shew not a revenge in deed, nor in word, nor in look, but strive to master our corrupt affection, we shall be accounted according to that we have, and not according to that we have not, 2. Cor. viii. 12.

As for that which some object, that so the law of justice is overthrowed by this kind of mercy, Rom. iii. 31. It is not so, for *mercy triumpheth over justice*, Jam. ii.

Now as prayer is a means to apply Christs benefits and merits to our souls, as Christ sheweth, *I forgave thee, because thou prayedst me*, Matth. xviii. so that is not enough unlesse we use charity and mercy: To *dimittre tu*, forgive thou, we must adde, *nos dimittimus*, we forgive; the want whereof caused the King to deal so severely with the unmercifull servant, Matth. xviii.

Now mercy, which is the second means of application, standeth in giving and forgiving: *Quicquid prestatur indigenti, Eleemosyna est*. Therefore because these have need of forgivenesse which offend, we should do a work of mercy in forgiving them when they do us wrong:  
And

And both those kinds of almes and mercy are alike accepted of God; and therefore in the law he ordained as well peace-offerings as meat-offerings.

That mercy is a means to us to apply this benefit unto our selves, which Christ offereth, appeareth by these places, Prov. xvi. 6. *With mercy and faithfulness sinnes are forgiven.* Isa. lviii. 7. Dan. iv. 27. and Luke xi. *Date Eleemosynam, & omnia sunt munda,* Give almes, and behold all things are clean.

This is that which maketh both prayer and fasting acceptable before God, and without which all prayer is rejected as hypocriticall, Matth. vi. 16. Thus must we have oyl from him, and the vessel to receive it in us, *admitte & admittimus*, that is both prayer and mercy.

As we pray to God for pardon of our sinnes, so we must forgive others: now Christ maketh choice

choice of that kind of mercy which standeth in forgiving, because it is common to poore and rich; for all cannot give, but the poore may forgive as well as the rich: and therefore it is the duty of us all to forgive one another, if we will be forgiven of God.

- Secondly, he maketh choyce of this mercy, as the greatest and excellentest: for Nature will move us to give him that is in need, and we cannot in such case hide our selves from our own flesh: But when we do not onely forgive him that hath done us wrong, but also offer kindnesse to him that did provoke us to anger, that is a supernaturall work.

Thirdly, it is the fittest mercy: for we desire to be remitted, and therefore the fittest means to obtain remission is, that mercy which standeth in remission & forgiving of others.

The



The mercy that we shew in this behalf is active mercy ; that which God promiseth us, if we forgive our brethren, is a passive mercy.

Of the active mercy our Saviour saith, *Blessed are the mercifull, for they shall obtain mercy,* Matth.v. But contrariwise, *There shall be judgement mercilesse to him that sheweth no mercy,* James 2. xiii. Wherefore we must so deal with those which offend us, that we may say to God, *Ecce misericordiam activam, presta mihi passivam,* Behold my active mercy, perform to me thy passive mercy.

And to shew the necessity of this duty on our parts, Christ having penned this petition upon this condition, is not contented therewith, but having ended the prayer, he returneth to the same matter, and sheweth why we should forgive our Debtors :  
*For if ye ( saith he ) forgive men*  
R *their*

their trespasses, your heavenly Father will forgive you yours ; but if you will not, neither will God forgive you : And hereof he hath given an example in the parable of the King, Matth. xviii. who to shew to us what we are to look for at Gods hands, is said to have been loving and mercifull, at the first, to him that was indebted so farre unto him ; but when the same party, having the debt which he owed, pardoned, would notwithstanding have present paiment of his fellow-servant, then the Kings affection was turned, and he became severe and rough, and committed him till he had paid all that was due.

The



The sixteenth Sermon.

Mat: 6. 13.

*And lead us not into temptation.*

**T**His is the petition that concerneth sinne to come : for Remission, which was the thing we prayed for last, is referred to sinnes past, Rom. iii. 25. and we are no lesse to desire of God, that he will give us ability to resist sinne to come ; then to be gracious to us in pardoning our sinnes already committed : thus much we are given to understand by this, that this petition is chained to the former, with the copulative, *And*: as if that were not perfected, without this ; no more indeed is it : for as God letteth go his hold, so must we let go ours;

R 3

and

and if we will have God to remit our former finnes, we must beware that we do not willingly sinne against his Majesty afresh, but that we strive against temptations to come: For as the Psalmist speaketh, *If I incline to wickednesse in my heart, the Lord will not beare me*, Psal. lxxvi. 16. If I purpose still to continue in sinne, I shall in vain pray, *Forgive me my finnes*. But contrariwise, he that doth not onely confesse, but also forsake his finnes, he shall have mercy, *pro. xxviii. 13.*

If accounting it sufficient, that we have spent the time of our life past in sinne, we shall resolve henceforth to live, so much time as remaineth for us in the flesh, after the will of God, 1. Pet. iv. 3. then may we assure our selves, that God will be mercifull unto us, and will remember our finnes and iniquities no more. And that which we

we are to perform in this behalf is the second part of remission, which is opposed both to retention and intention, that is, as we would have God not to retain our finnes, but freely to pardon them, so our care must be, that sinne be more remisse in us: for whereas in the last petition we considered a double debt; one of Duty another of Forfeiture, our desire was not to have both forgiven, but we desired to be forgiven, *quia non prestitimus; non nē prestemus*, because we perform it not; not that we might not at all perform it.

Howsoever our prayer to God is, that he would not lay upon us the penalty which we have run into by not keeping his law, yet we are still bound to do our duty. Now whereas the Prophet saith, *Hic est omnis fructus, ut auferatur peccatum*, This is all the fruit that sinne may be taken away, Isa. xxvii. We may

not think that sinne is taken away, when God for his part doth remit the guilt of our sinnes past: for sinne consisteth not onely of an offence or guilt, but of an issue or inclination to sinne; so that our care must be as well that we pray that this running issue may be stopped, as that punishment due to us for sinnes past be remitted. And to this end, both parts of repentance are required of us, that is, sorrow for sinnes past, and a provident care to avoid sinne to come: we must by prayer seek for grace of God, *non modò quâ deleatur debitum, sed nè contrahatur debitum*, not onely that our debts may be done away, but that it may not be contracted; as the widow, by the blessing of God, had sufficient oyl, not onely to pay her Creditors withall, but also to live upon afterward, 2. Reg. iv. So we must seek of Christ the oyl of his  
grace

grace, both for the discharging of our finnes, and for an holy life.

As we would be glad to heare this voyce from Christ, *Remissa sunt tibi peccata*, Thy finnes are forgiven thee, Luke vii. so we must be content with this, *Vade, & noli amplius peccare*, Go thy way, and sinne no more, John. viii. As God on his part doth covenant with us, *that he will remember our finnes and iniquities no more*, Jer. xxxi. so that which he requireth of us, is, *Hac est via, ambulate in ea*, This is the way, walk in it, Isa. xxx. 21. For it is not enough for us to confesse our finnes and be sorry, Psal. xxxviii. nor yet to perform our active mercy by giving and forgiving, except we have a resolute purpose to forsake the finnes we have heretofore committed : for if being washed from our old finnes, we shall wallow in the mire like swine,

and return to our vomit, then *shall our latter end be worse then our beginning*, 2. Pet. ii. This is one reason, why this copulative conjunction is set before this petition.

Another is, in regard of the ficklenesse of our estate. We may not think our selves secure when we have forgivenesse of our sinnes. The Apostles of our Saviour Christ having received the Sacrament, which as Christ told them was a seal of the remission of sinnes, purchased by the shedding of his bloud, fall into a sleepinesse, so as they were not able in time of greatest peril to watch with their Master one houre: therefore he was faine to warn them, *Pray that ye enter not into temptation*, Matth. xxvi. the reason is, because the Devil is most malicious against them that are recovered out of his thraldome, *For when the unclean spirit is gone out of a man, he*  
*is*



is never quiet, till he return again, and that he may, he will use all the means he can, Matth. xii. So that they ( of all others ) are in most danger, and most subject to the malice and rage of the Devil, that are restored out of the state of sinne into the state of grace: and therefore we pray, that as God in his mercy doth vouchsafe to pardon our sinnes past, so it will please him to strengthen us with his grace, that we may withstand the temptations of Satan.

The petition hath two things to be considered, the Temptation, and the Leading. Temptation (that we may know what we ask, Matth. xx. ) is a Triall or Proof, and is of two sorts, δοκιμασία, and πειρασμός, the one good, the other evil; the one is made by God, the other by Satan.

God is said to *temptus*, when he maketh tryall of our faith,

R 5 which

which triall is more precious then gold, 1. Pet. i. 7. as in Abraham; or when he trieth our patience, James, i. as in Job: for while we live in this world we are *spectaculum Angelis, & hominibus*, a spectacle to angels & men, 1. Cor. iv.

God therefore in his wisdom thinketh it good to try our faith and patience by laying affliction upon us; that albeit he knoweth us sufficiently, yet that both Men and Angels may have a proof of our faith, he trieth us: for as the drosse is consumed with fire, and the pure gold remaineth behind; so the purenesse of our faith is tried with the fire of affliction. This is that Fan which Christ is said to have in his hand, wherewith he *purgeth his floore, and separateth the good corn from the chaff*, Matth. iii.

The other proof or triall is that which Satan maketh: for as  
God

God tempteth Abraham, Gen. xxii. for his good; so Satan tempted Adam, Gen. iii. but not for his good, but onely to draw him away from his God: as Christ hath his Fan, so Satan hath his, Luke xxii. *Satan hath desired to sift and winnow you.* The difference is, that whereas God by affliction thinketh good to prove how stedfastly we believe in him, and how willingly we will undergo the crosse for his sake; the devils purpose is, that by all means he may quench our faith, and dash our patience.

The Devils triall therefore is, *tentatio ad detrimentum, non ad experimentum*, a temptation for our hurt, not for our triall. Gods tentation maketh us happy: *Blessed is he that endureth temptation*, Jam. i. but the Devils temptation bringeth us to misery: and this latter is that against which we pray, and it is of twosorts; first, that which  
the

the Apostle calleth, *tentatio humana*, such as is incident to the nature of man ; secondly, *tentatio Satanica*, devilish temptation.

Humane temptations are such as are necessary, and cannot be avoyded, by the reason of the corruption of our nature ; of which the prophet speaketh when he prayeth, *Libera me de necessitatibus meis*, Bring thou me out of my troubles, Psal. xxv. 16. The Apostle doth more plainly expresse it, when he calleth it *the infirmity of the flesh*, Rom. vi. and the *sinne that dwelleth in us*, Rom. vii. which causeth this necessity, that while we remain in the body, *the flesh will ever lust against the Spirit*, Gal. v. But there is another kind of temptation, which is devilish ; when we do not sinne of infirmity, or through the necessary weaknesse of the flesh ; but of malicious purpose : that  
whereof

whereof the prophet speaketh, *Be not mercifull to them that trespasse of malicious wickednesse*, Psal. lix. and, *Keep thy servant from presumptuous finnes*, Psal. xix. These finnes proceed not from that necessity of sinning, which doth accompany our nature; but from that corruption of nature, which the Apostle doth call the *superfluity of wickednesse*, Jam. i. 2. These proceed not from sinne that dwelleth in us, but from that sinne which reigneth in us, Rom. vi. And as we desire that God will pardon our necessary tentations, so especially we are to pray that we may not fall into these superfluous finnes, as the Prophet doth pray, Psal. xix. *Keep thy servant from presumptuous finnes, that they get not the Dominion over me. And, Order my steppes in thy word, ne dominetur mihi omnis iniquitas*, that no wickednesse have dominion over me, psal. cxix. For

For the better understanding of this point, we are to consider what are the tentations, and what the *tentamenta*, that is, the things whereby we are tempted.

The tentations are either without us or within us.

Without, first the Devil, that is, the Tempter, 1. Thess. iii. Secondly, the corruption that is in the world through lust 2. Pet. i. The Tempter within us is our own concupiscence, Jam. i. 14. without which the outward Tempters should not onely not hurt us, but also greatly profit us: for the Devil shall in vain tempt us, & the evil examples of the world shall not allure us, unlesse we, in the lust of our hearts, do suffer our selves to be overcome: And therefore one saith well, *Te ipsum vince, & victus est mundus & Satanas*, Vanquish thy self, and thou hast subdued the world and Satan.

If

If there be neither covetousness in us, nor the lust of the flesh, the Devil shall not be able to prevail against us, but we shall stand unconquered both of worldly lusts and of the lusts of the flesh.

The things whereby the Devil tempteth us, are *Massah*, and *Meribah*, Psalm. xcv. 8. whereby is understood *Prosperity* and *Adversity*. One while, as a serpent, he allureth us by pleasures; and if he prevail not that way, then like a roaring Lyon he terrifieth with violent danger: and that he may have his will of us, by one of these means he bewitcheth our understanding, Gal. iii. so that we either make great account of those things, which indeed are of least value, or else judge the danger which he threatneth, to be more terrible then it is.

From this petition we are to acknowledge that where we  
pray

pray that God will deliver us from temptation: first, in regard of our selves, we are unable to encounter with these temptations, and to withstand the least temptation, and yet *the grace of God is sufficient for us*: so that albeit in the light of our own understanding we cannot discern what is true pleasure, or what is indeed to be feared; yet as the Prophet speaketh, *In lumine tuo videbimus lumen, In thy light we shall see light*, Psal. xxxvi. and though the messenger of Satan buffet us never so much, yet Gods grace shall make us to have the victory, without which we are not able to resist the first temptations. Which considerations serve to keep us from pride, and *to work in us humility*, 2. Cor. xii.

Secondly, in regard of our tempters, we are to acknowledge that the devil, much lesse any thing else, cannot be able to tempt



tempt us without Gods permission : so he was not able to touch Job, untill he had leave of God, nor the heard of swine, till Christ had permitted him to enter, Matth. viii. Thus we see that Satan is chained by God, so that he cannot go further then God will give him leave, which maketh for our comfort.

Temptation is necessary ; and therefore we pray not, *nè tentet nos Satanas*, that Satan do not tempt us, but *nè Deus nos inducat*; that God do not lead us into temptation : For it is Gods will to use Satans service in this work. Therefore if we feel that our corruption doth yield to sinne, we are to say with the prophet, *let God arise*, psal. lxxviii. and, *save me, O God*, Psal. lxxix. Also with Ezechiah, *Domine, vim patior, responde pro me*, Isa. xxxvi. *O Lord, I suffer oppression, comfort thou me.*

Touching the leading into temptation,

tentation, we desire not to be led; which hath two expositions: first, that God, who knoweth our weaknesse, will not give leave to the devil to tempt us at all, by any of those means, because the issue of tentation is doubtfull: for many excellent men, even the Saints of God have been overcome thereby; secondly, at the least *nè inducat*, that he lead us not into them: which hath three differences: first, in respect of God, that albeit the devils desire be to sift us, Luke xxii. yet, *nè inducas tu*; though the lying spirit be ready to intise us that we might fall, yet that God would not command him to go forth, 1. King. xxii. nor deliver us over into Satans hands, and leave us to our selves.

Secondly, in regard of us, that we commit not sinne that leadeth thereunto: for *qui ducitur, volens ducitur*, he that is

is led is willingly led, but that if we needs must yield to temptation, it may rather lay hold on us by violence against our wills then lead us : So the Apostle speaketh, 1. Cor. x. *Tentatio vos non apprehendit, Temptation hath not taken hold of you:* & when our Saviour saith to his Disciples, *Orate ne intratis in tentationem, Pray that ye enter not into temptation,* his meaning is, willingly and wittingly, and of delight of your selves, otherwise then as the infirmity of your flesh doth compell you: for if any willingly enter into temptation, these God suffereth to be led into it, so as they cannot get out any more; that as the Gentiles till they be effectually called are said to *commit all uncleanness with greedinesse*, Eph. iv. 19. so we do not devour the temptations that are incident to our nature, and that, as the Syriack word used by our Saviour signifieth,

fieth, we take not pain to satisfie the tentations of Satan, as it were to climbe up into an high tree.

Thirdly, in respect of the nature of the Greek word, which is rather *nè inferas*, bring us not; then *nè inducas*, lead us not.

Of Christs leading into tentation, Matth. iv. it is said, *ἀνέχου*, that is, so led, as that he was brought back again; but our leading by the devil is so to be carried into temptations, as that withall we are left there to our selves.

Christs tentation had an issue, 1. Cor. x. *nostra non habet exitum*, ours hath no issue: but our prayer is not onely, that it be against our will, if at any time we be tempted, but that in the tentation he would so hold us by the hand that we may get out of it, that albeit we be led into it, yet we may be brought back again.

From

From whence this question  
ariseeth, *Whether God lead any in-  
to temptation, so as they never get  
out of it again?* The answer is,  
That there are some such, but  
they are those that first suffer  
themselves to be led; even as he  
hardeneth no mans heart but his  
that first hardeneth his own  
heart. Of Pharaoh it is said, that  
albeit Aarons rod eat up the in-  
chanters rods, yet he hardened his  
heart, Exod. vii. 13. After Exod.  
viii. when the forcerers told  
him, *Digitus Dei hic est, This  
is the finger of God*, yet he har-  
dened his own heart: and then  
God seeing his obstinacy *indu-  
ravit cor ejus, hardened his heart*,  
Exod. xii. So when Ahab had  
first sold himself to work wic-  
kednesse, 1. King. xix. 20. then it  
pleased God to deliver him to  
the lying spirit, to deceive him,  
that he might fall, 1. King. xxii.  
*Because Ephraim would have  
many Altars to serve, God gave  
them*

*them many Altars*, Hof. viii.

II.

That we be not led into temptation, the means that we are to use is, that we put from before our face the *stumbling-blocks of iniquity*, Ezech. xiv. that we restrain our eyes & mouths from beholding or speaking that which is evil ; and that we also restrain our feet, as the Wise-man saith, *Keep thy way farre from her, and come not into the doore of her house*, Prov. v. 8. *For can a man take fire in his bosome, and his clothes not be burnt?* Prov. vi.

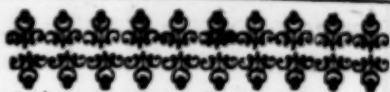
Therefore if we will not be led into temptation, we must not lead our selves, nor tempt our selves, nor grope for sinne : for the devils temptation cannot hurt us, but it shall be a means to grace us, if we withstand it; but if we will be drawen away of our own lusts, then we cannot but be led.

As

As we must forbear the occasion of sinne, so must we use the means that may keep us from it, that is prayer. We must make *a covenant with our eyes*, Job xxxi. so we shall not be tempted.

As we prayed that Gods will, touching sanctification, 1. Thess. iv. and suffering, might be done of us; so we are to pray, not generally to be delivered from the temptations of sinne, but particular, from the temptation of any severall sinne, whereunto we are inclined: If to worldly lusts, Tit. ii. 12. that he would keep us from them: If to the lusts of the flesh, 1. Pet. ii. that he will not suffer us to be tempted of them neither: that as our tentation increaseth so his strength may increase; and if it not increase, then that he will cause his tentation to decrease.

The



## The seventeenth Sermon.

Matth. vi. 13.

*But deliver us from evil.*

**H**IS last petition concerneth the last of those three evils which we desire to have removed from us, under which we comprehend all miseries and calamities of this life: for that is it which our Saviour understandeth by the evil of the day, in the last verse of this Chapter.

So there is a plain opposition betwixt this Petition and the fourth. As there by *daily bread* we understood all things necessary for this present life: so when we say, *deliver us from evil*, we seek to be delivered from all such things as are laborious



rious and troublesome to us in the same.

There are that make but six petitions of this prayer, saying that the two last are but one; but they have no warrant for it. The ancient Church hath alwaies divided it into seven: and this division they grounded upon the motive, which caused our Saviour Christ to penne this prayer, which was the avoyding of that *ταυτολογία* used by the Heathen, Matth. vi. 7. into which they cannot chuse but fall, which affirm that these two last Petitions contain but one thing: wherein they are deceived; for Tentation and Evil are not of one scantling: Every evil is not tentation, neither is every tentation evil.

Some things are evil in there own kind, as Wolves, and Kites: other things are not onely evil in themselves, but bring forth evil effects; for our sinnes

S

are

are not onely evil, but the calamities and miseries which our sinnes bring upon us, are also evil: and therefore we are to pray no lesse against the one, then against the other.

Touching the misery of this life, we are to pray, as the Prophet willeth us, for deliverance from them, Psal. l. *Call upon me in the day of thy trouble.*

That this and the former cannot be one petition, is manifest: for when we pray that we be not led into tentation, we desire that we may do no evil; when we pray that we may be delivered from evil, our desire is that we may suffer no evil. In the first we pray against *malum culpa*, the evil of sinne; in the second against *malum poena*, the evil of punishment. The first is an evil of our own doing; the other of Gods doing: as the prophet speaketh, Amos iii. *Non est malum in civitate, quod non facit Dominus,*

*Dominus*, There is no evil in a city, but the Lord hath done it.

As before sinne committed we desired *non induci*, not to be led into it; so here, when we have committed sinne, our desire is, that God would not deliver us to our Ghastly enemy, that he may not afflict us in this life with temporall plagues, nor in the life to come keep us in eternall torments.

When we desire that God will deliver us from the miseries of this life, and of the life to come, we have these things to consider: first, that the case of Christian men is not like the state of the Heathens; for they had Joves, white Gods, from whom they received good things, and black Gods, whom they called *depulsores malorum*, deliverers from evil: but Christians have but one God to flie to,

whom they acknowledge to be both *ſwēga*, and *ſwēga*, a God that doth not onely give us good things, but taketh from us thoſe that are evil. So God testiſieth of himſelf to Abraham, that he *is not onely his exceeding great reward, but alſo his ſhield*, Gen. xv. both which we are to conſider in this, that in Scripture he is compared to a rock.

Secondly, that the devil hath a deſire to carry us away into ſinne and tranſgreſſion, to the end he may endanger our ſouls; and if he cannot hurt us that way, then he will labour to do us ſome outward miſchief: if he cannot prevail as a tempter, he will endeavour that he may hurt us as a tormenter. So he dealt with Job, who for that he was a juſt and perfect man, ſo as Satan could not tempt him to ſinne againſt God; therefore his deſire was that he might touch  
his

his body, and torment him with outward losses: for his delight is evermore in doing of mischief; if he can no longer vex the soul of man, yet he will crave this leave that he may torment the poore hogs, Luke viii. 32.

Thirdly, that we have two kind of helps against this evil: first, that precaution which our Saviour telleth us of in the former Petition, that before we commit sinne we pray *non induci*, not to be led into it; that neither temptation come at us, nor we at it. Secondly, that albeit we by sinne are fallen into evil, yet there is a *deparatio*, or salving to be looked for of God, who will deliver us after that we are delivered into the hands of our adversary. As in the first petition we pray that we may not fall into evil, by yielding to tentation: so here, if we be fallen, that God would deliver us out of it.

Both these helps are ascribed to God. Of the first it is said, to him that maketh his prayer for his help, *the enemy shall not be able to do him hurt, and the sonne of wickednesse shall not come nigh him*, Psal. lxxxix. Of the other, *Let not the water-flood drown me, nor the deep swallow me up, and let not the pit shut her mouth upon me*, Psal. lxix. 16.

Touching the evil from which we desire to be delivered, Chrysostome & the rest of the Greek Church expound it of the devil, who is *lerna malorum*, or the greatest evil that can befall us: which exposition is grounded upon the Article, *ſcđ tñ*: but this exposition is too narrow, for the holy word is best expounded, when it is most enlarged, so that we shall have a full understanding of this matter, if under the word *Evil*, we include whatsoever is evil, and so desire generally to be delivered from it. But  
if

if we desire to be delivered from whatsoever is evil, then from our selves, saith Augustine, for we are evil : and so we have need to pray ; for as when we ask forgivenesse of sinnes, it is of those sinnes unto which our lust hath already drawn us away into sinne ; so when we say, *Libera nos à malo*, deliver us from evil, it is from that infirmity of the flesh and necessity of sinning, which doth accompany our nature : in regard whereof the Apostle saith, *Quis me liberabit de hoc corpore mortis*, Who shall deliver me from this body of death ? Rom. vii. 24. So Augustine under the word *Evil* doth include not onely τὸ πονηρὸν, but πονηρίαν.

But *Cyprians* exposition is, when we pray, *libera nos à malo*, deliver us from evil, we desire not to be delivered from this or that evil, but generally from all evil ; by which he meaneth not

*πονηριον*, nor *πονηρια*, but *πονηριον*, that is, all manner of trouble, and calamity, and whatsoever turneth away good from us; especially that evil which keepeth us from God, which is the chiefest good thing: So then our desire is not onely to be delivered from the devil, who is the beginning of all evil, as that which is opposed to our chief good; but from that which may turn away from us the meanest blessing which we stand in need of outwardly, which also are *bona data*, good gifts, Luke xi.

If we understand by Evil, Satan, then we pray to be delivered from him not onely when he playeth the subtil serpent, and changeth himself into an Angel of light, 2. Cor. xi. but when he plaieth the Lyon, 1. Pet. v. first, to be delivered from his jaws, that he swallow us not down ( for then there is no help for us ) that is, *that God would save*



us from the nethermost bell, psal. lxxxvi. that which is called *The second death*, Apocal. xx. and αἰ-  
 ῶνια κόλασις.

Secondly, from his claws, under which are comprehended all temporall calamities: first, the losse of life, against which the Apostles, being in a great tempest pray unto Christ, that he would save them: *Master, carest thou not that we perish?* Mark. iv.

Secondly, of good name, whereof the Prophet saith, *Libera me à contrariis hominibus*, psal. cxiv.

Thirdly, the losse of goods, concerning which, when the Lord had formed Grasse-hoppers to destroy their fruit, the Prophet prayed, *O Lord God, spare I beseech thee*, Amos vii. 2. And this is the remedy in all outward afflictions, as Salomon saith, *If there be dearth in the land, through Blasting, Caterpil-*  
*lar,*

ler, or Grasse-hopper, then if the people come into the Temple, and say, *Liberanos à malo*, Deliver us from evil, God will heare their prayers and deliver them, 1. King. viii. 37. Therefore in that dearth which is spoken of, Rev. vi. where corn was given by measure and weight, the remedy they had, was prayer: *How long, Lord, dost thou deferre to avenge our blouds.* The reason why we pray to be delivered from these miseries is, that we may the better intend Gods service: so said David, *Deliver me from the slanders of men, that I may keep thy commandments*, Psal. cxix.

Christ doth not expressly name tribulation, affliction, and calamity, though they be comprehended under the word *Evil*: wherein we are to observe, that in this petition, as in the rest, he tempereth his style with great wisdom: for outward trouble may cooperate to our good,  
and

and therefore he teacheth us not to pray that God will deliver us from them absolutely, but from that evil which is in them: and in this sense we may pray to be delivered, *à malo panis*, from the evil of plenty, as well as *à malo famis*, from the evil of scarcity: for bread, which of it self is good, may turn to our hurt; and therefore Salomon praieth, *Give me not riches, lest I be full, and say, Who is the Lord? neither give me poverty, lest through want I be driven to steal, and take the name of my God in vain*, prov. xxx. There is both evil and good in both, and therefore we pray to be delivered from the evil: for if God see that it is good for us to be humbled with want, then we are not to pray against it.

Where we desire to be delivered, first, we acknowledge how little we are able our selves; an  
hair,

hair, or a crumme of bread oftentimes is enough to cast away a man: for the meanest creatures are able to hurt us, except God deliver us, & as we cannot help our selves, so if we look about us, there is none to succour us. So will the King himself tell us, who of all others seemeth most able to help, *If the Lord do not succour thee, wherewith can I help thee?* 2. King. vi. 27. Wherefore we may not trust to our selves, nor to any other forrein help or power, but to God the great deliverer, to whom Christ hath taught us to pray, *Libera nos à malo*, Deliver us from evil.

Secondly, herein we acknowledge our desire, which is to be delivered: the word is *ῥύου*, which implieth such a deliverance which doth rid us from bondage or captivity; wherefore we use this word as a motive that God will the rather deliver us, because if the evil, which

which lyeth upon us, continue long it will make us the Devils bond-men; Now we are Gods servants, and desire that the Devil may not take us captives at his will, *but that we may come out of his snare*, 2. Tim. i. to do God service; and not onely so, but that our service may be done freely, and with cheerfulness, for that we are his children, and he our Father, that is, as the prophet speaketh, *When God hath set our hearts at liberty, we may run the way of his Commandments*, psal. cxix.

But if we will be delivered from the Devil indeed, we must have this freedome of Christ the sonne of God; of whom it is said, *Si filius vos liberaverit, verè liberi eritis*, If the Sonne shall make ye free, ye shall be free indeed, John viii. for he onely is able perfectly to save us out of the thralldome of Satan. The Devil indeed is subtil, and playeth

playeth the Serpent ; but Christ is the wisdom of God , and knoweth well enough to keep us from temptation. The devil is cruell, and roareth like a Lyon ; but Christ, who is the power of God, is able to free us from evils, to save us from him, 1. Cor. i. 29. 2. Pet. ii. 9.

The means and wayes whereby the Sonne of God , who is his wisdom and power, doth free us from evil, are first *non inducendo*, that is, not to suffer us to be tempted at all ; for so we should be freed both from the evil of sinne, and from the evil of punishment, which is the effect of sinne : but for as much as there is none upon whom the devil hath not at least laid his nails, and as it were scratched with his claws by outward afflictions, we are not to look for that means of deliverance. The Apostles themselves had not this privilege :

ledge : for Saint paul, that was  
a chosen vessell, had the mes-  
senger of Satan to buffet him,  
even the corruption of his flesh,  
which did still tempt him to  
sinne, 2. Cor. xii. And for  
outward affliction, it is the  
case of all Christians general-  
ly, *All that will live godly in  
Christ Iesus, shall suffer persecu-  
tion*, 2. Tim. iii. So that the godly  
may not look for their paradise  
on earth. Christ hath foretold,  
*In the world you shall have trou-  
ble*, John 16. as for their joyes  
and comfort, it is elsewhere  
to be had, *Merces vestra mag-  
na est in cælis*, your reward is  
great in heaven, Matth. v. But  
if they be without tribulation in  
this life, if they be in the state  
of those that come into no mis-  
fortune like others, psal. lxxiii. it  
is an evil signe, & they little dif-  
fer from the world, which have  
their portion in this life; where-  
as the troubles and miseries  
of

of this world are to the godly a pledge of the joyes that are to come. And yet sometimes he giveth them a taste of his future mercy, by blessing them on earth, *I have set before thee an open doore, because thou hast a little strength*, Rev. iii. 8.

But we pray here for a deliverance after we are fallen into evil, and this deliverance is performed foure wayes: First, when God doth quickly take the evil from us, and not suffer it to continue to our utter overthrow. Such a deliverance is that when he suffereth his wrath to indure but a little season, when, *though he send heavinesse over night, yet he causeth joy to come in the morning*, Psal. xxx. It was a great cause of grief to the Apostles, that Christ, speaking of his departure from them, said, *A little while and ye shall not see me*; but he delivered them out of this grief, by comforting them with the hope



hope of his speedy return, when he said, *And yet a little while and ye shall see me again*, John xvi. And as Saint Paul saith, This is a great means to deliver us out of our afflictions, when we know that it is but τὸ ἐλαττον τῆς θλίψεως, a tribulation; that as it is but light in it self, so it is but momentany, 2. Cor. iv. 17.

Secondly, God doth deliver us from evil, when he doth mix some comfort with our affliction, that may make us to bear it the better. Such comfort it pleased God to mix with Josephs trouble, who was first sold to be a slave by his own brethren, after cast into prison by means of his wicked Mistresse; but in the midst of his affliction God did not onely bring him out of prison, but brought him into favour with Pharaoh, which made him forget all his labour and travel. Wherefore he called his first sonne *Manasseh*, of forgetting,

ting, Gen. xli. 51. Thus God tempered the afflictions of David, as himself confesseth, *In the multitude of the sorrows of my heart, thy comforts have refreshed my soul*, Psal. xciv. And the Apostle saith, *Blessed be God, for he giveth us comfort in all our tribulation: so as we are able to comfort others with the same comfort that he ministred to us*, 2. Cor. i. 4.

Thirdly, when he giveth us patience to indure our affliction, which is a greater benefit then the former: for if we suffer wrong, and take it patiently, then there is thanks with God, and we follow the example of Christ, who suffered for us, *though he had done no sin*, 1. Pet. ii. 20. And as it is a thing thank-worthy with God, so the Prophet saith, *Blessed is the man whom thou chastisest, O Lord, that thou mayest give him patience in the time of adversitie*, Psal. xciv. 13.

Where-

Wherefore the Apostle exhorteth, *Let patience have its perfect work, that we may be perfect and intire, lacking nothing,* James i. 4.

Christ was for a time forsaken of his Father, that he might comfort himself with patience; and so it is required of us, *that in our afflictions we possesse our souls with patience,* Luke xxi. 19. for so we shall apply our selves to be sound in Faith, and the love of God, and to be lacking in no dutie which God requireth at our hands.

Fourthly, when out of evil he bringeth good, and turneth the evils that are come upon us to our greater good: for to this end God afflicteth his Children; and therefore Christ saith not, deliver us from *Calamitie*, or *Tribulation*, but from *Evil*: for God in his wisdom doth so dispose of the afflictions of the godly, that they

they shall have cause to *rejoyce and glory in tribulations*, Rom. v. 3. 2. Cor. xi.

Now they have cause to rejoyce in their tribulations, in two respects. First, *Quando crux liberat à cruciatu*, When the crosse delivereth from anguish or vexation: for so the Apostle saith, that God doth chasten his children in this life, that they should not be condemned with the world, 1. Cor. xi. Secondly, *Quando crux convertitur in coronam*, When their crosse is turned into a crown: for so Saint Paul saith, *That the afflictions of the godly, which they suffer here, are but light and momentary, and yet procure unto us a surpassing & everlasting weight of glory, such as cannot be expressed*, 2. Cor. iv. 17. And the same Apostle Rom. viii. 18. saith, *I have made my reckoning, and now find, that the afflictions of this life are not worthy or comparable to*  
the

*the glory that shall be revealed in the world to come.*

Now we may not limit God to any one of these wayes of deliverance ; but our desire must be that he will deliver us from evil, that way which seemeth best unto him.

Lastly, seeing it is Gods will that we shall undergo the crosse in this life, our prayer to God must be, that of the crosses that were on mount Calvary, Luke *xviii. 33.* ours may be like to Christs crosse, that we may suffer innocently for the name of Christ : *For this is thank-worthy, if a man for conscience towards God, indure grief, and suffer wrong undeserved, I. Pet. ii. 19.*

Secondly, if not innocently, yet that our suffering may be like the good thieves, that confessed he suffered worthily : for he repented of his sinne ; and by faith conceived comfort, that albeit his body were crucified,  
yet

yet his soul should be received with Christ into glory. But in any wayes our desire must be that we suffer not like the wicked and reprobate thief, that blasphemed Christ, and died without repentance.

The persons to be delivered, are expressed in the word *nos, us*, which implieth a twofold reason: First in regard of the word *libera, deliver*: *We are thy servants, therefore make us free, and suffer us not to be slaves to Satan*: So the prophet reasoneth, Psal. cxvi. & cxliii. Secondly, again deliver us, for we are thy children, those whom thou hast taught to call thee Father: therefore though we be Mephibosheths, for our deformity, and Absaloms for our ungraciousnesse, yet shew thy self a Father to us: and of servants, though we be not onely unprofitable, Luke xvij. but evil and wastfull, Luke xvi. yet because  
we

we are thy servants, deliver us. Thirdly, we are thy workmanship, therefore, *despise not the works of thine own hands*, Psalm. cxxxviii. Fourthly, *We are thy image*. Gen. i. Fifthly, *the price of thy Sonnes blood*. Sixthly, *Vessels to carry thy name*: we are they upon whom thy name is called; therefore deliver us, else we shall be a *reproch to them that are about us*, Dan. xviii. Seventhly, we are the members of thy Church, which is the *body of Christ Jesus, our Saviour, our Head*, Romanes xii. 5. Ephesians i. 22.

The other reason is from the word *malo, evil*: The devil as he is our enemy, so he is **GODS**; and he hateth us, because we are thine, and therefore laboureth to draw us from thee: but save thou us, that we fall not from thee, as he hath done.

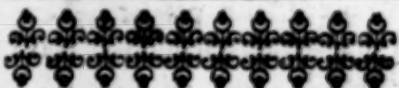
Lastly,

Lastly, *us* : for we may not pray for our selves alone, but for our brethren also, that God will be good to them likewise. And though we be out of trouble; yet because we be of the body, we may truly say, *deliver us* when we pray in the behalf of our brethren that are under the crosse.

Untill the *last enemy, death, be destroyed*, 1. Cor. xv. 26. we shall never be fully freed, but have one evil or other : therefore we are to pray for that time, *when we shall hunger and thirst no more, when God shall wipe all tears from our eyes*, Rev. vii. 16. at the least, if he take us not presently out of the world, yet to *keep us from the evil of the world*, John xvii. 15. till that day when there shall be *no more death, nor sorrow, nor crying, nor pain*, Rev. xxi. 4. but God shall be all in all to us for ever.

The





## The eighteenth Sermon.

*For thine is the Kingdome,  
power, and glory, for ever  
and ever.*

**S**Aint Paul willeth  
that all things in the  
Church be done or-  
derly, 1. Cor. xiv.  
Which no doubt he took from  
Christ, whose answer to John  
Baptist, Matth. iii. 14. was, *Sic  
enim docet*, For so it becometh:  
whereby we see, that both  
Christ and his Apostles have al-  
wayes observed a decorum or  
decency in all things.

So touching prayer, our Sa-  
viour Christ, to shew that it is  
an undecent thing for any ha-  
ving done his Petitions to break  
off suddenly, or to begin his  
prayer without any introducti-  
on, hath not onely made an  
T entrance

entrance to his prayer, wherein he acknowledged Gods goodnesse, but also addeth a conclusion; wherein he confesseth his Kingdome, power, and Glory, which the Fathers call *δοξολογία*. And he took the pattern of this conclusion out of the old Testament, where king David acknowledgeth, *Thine, O Lord; is greatnesse, power, and glory, and victory, and thine is the kingdome*, 1. Chren. xxix. 11.

In the beginning we heard that all Prayer and Invocation is nothing else but a testimony, and confession. The petitions, that are severally made in this prayer, are confession of our weaknesse, want, need, and unablenesse to any thing that may please God. The beginning and end of it are an acknowledgement of Gods riches, power and goodnesse, whereby he is inclined to supply our wants, for that he is not onely willing

willing, as a Father, but able as a King ; so that whatsoever prayer we make, whether *Tekinnah* or *Tehillah*, whether we pray that we may receive some good thing of God, or praise him for good received, it is a confession : and both these confessions make for Gods glory ; for not onely to him that was to make confession of his sinne, it was said, *da gloriam Deo*, give God the glory, Jos. vii. 19. but the blind man that had received a benefit by the recovery of his sight was said *to give glory to God*, John xix. 24.

The beginning of this prayer was a confession of Gods goodnesse ; the end, of his power : for unto doing of good is required not onely willingnesse but power and abilitie. To shew that God is willing, we are taught to call upon him by the name of Father ; for any father is willing to do

his child good : but with this willingnesse there must concur anability to do good, which howsoever it be wanting in earthly fathers, yet it is not wanting in our heavenly Father : for whereas nothing doth more expresse power, then the name of a King, Christ acknowledgeth God to be such a Father as hath Kingdome, power, and glory, and therefore is able to do us whatsoever good he will. So God himself affirmeth of himself, *I am a great King*, Mal. i. 14. Revel. xix. 16. he is called *King of Kings*, and *Lord of Lords* : so that if we will pray to God the Father, we have cause to conceive hope that he will hear our Petitions and help us, because he is not onely willing as a Father, but able as a mighty, glorious, and powerfull Prince.

Secondly, if to God the Sonne ; his dying for us doth assure

assure us of his good will and readinesse to do us good, and his rising again from the dead, when he had broken the iron barres, doth assure us of his power.

Thirdly, if to the Holy Ghost; we shall not need to doubt of his willingnesse, for he is the essentiall love of God, which is shed in our hearts, Rom. v. Besides, he is the Spirit operative, by whom God worketh all good things in the hearts of his people; and therefore able to do whatsoever good for us: and those two, to wit, the assurance of Gods goodnesse and power, are the two parts of the anchor of our hope, Heb. vi. 18, 19. and they give us not onely *audaciam petendi*, but also *fiduciam impetrandi*, not onely boldnesse to ask, but also assurance to obtain.

To make requests in our own  
T 3 behalfe

behalf, and acknowledgement to God of his love and power, are both confessions ; but the principall is the acknowledgement of his goodnesse, and kingdom and power : for to make request to God for good things that we want, concerneth men ; but to confesse Gods power and goodnesse, is that wherein the heavenly Angels are occupied. They feel no want of any good thing, and therefore they have no need to make petition to God as we on earth ; and therefore all the confession that they make is of Gods goodnesse and power, whereof they cry continually, *Holy, Holy, Holy, Lord God of Hosts, the earth is full of his glory*, Isai vi. 3. the same is done by the Saints in heaven, *Blessing, and glory, and wisdom, and thanks, and honour, and power, and might, be unto our God for evermore*, Rev. vii. 12. Whereby we learn, that we,  
con-

concerning whom Christ saith, *That we shall be ἰσάγγατοι, equal, or like to the Angels,* Luke xx. ought while we live on earth not to speak onely with the tongue of men but of Angels; not onely to confesse our own wants, and to crave a supply from God, but to acknowledge Gods riches, goodnes, & power.

Again, the petitions that we make for our selves, is a taking; but the sanctification of his name, by ascribing Kingdome, Power, and Glory unto God, is a giving; and therefore as the Apostle saith, *It is a more blessed thing to give then to receive,* Act. xxix. 35. so the confession of Gods goodnesse and power, is a better confession then that which we make of our own weaknesse, and poverty: and this is the onely thing which God receiveth from us for the manifold benefits that we receive from him.

Neither is this confession and acknowledgement left to our own choice as a thing indifferent, but we must account of it as of a necessary dutie which may in no wise be omitted, seeing God entereth into covenant, that he will heare us and deliver us out of trouble, *when we call upon him*, psalm. l. therefore God challengeth this duty to himself by his servants, *Ascribe unto the Lord worship and strength: Give unto the Lord the glory due unto his name*, Psalm, xxix. *All Nations, whom thou hast made, shall come and worship thee and glorifie thy name*, psalm. lxxxvi. 9.

Therefore our Saviour commendeth the Samaritan, because he returned to give glory to God for the benefit received; wherein he blameth the other nine, that being cleansed of their leprosie they were not thankfull to God in that behalf,  
Luke



Luke 17. For God for this cause doth heare our prayers, and grant our petitions, that we should glorifie and honour his name.

But this is not all that we are to consider in these words; for they are not onely *δοξολογία*, but *ἀντιλογία*, not onely an astipulation, but an allegation: wherein as we acknowledge Gods goodnesse and power, that hath heard and granted our requests, so we alledge reasons why he should not onely heare us, but also relieve and help us with those things that we crave for at his hands. We do not onely say, Heare our petitions, for so shalt thou shew thy self to be a King, a mighty and glorious King, and we for our parts shall acknowledge the same; but we use this confession as a reason why our former requests are to be granted: for it is in effect as much

as if we should say, *Forgive thou our finnes: deliver thou us from evil: hallowed be thy Name: thy Kingdome come: For Kingdome, Power, and Glory, is thine and not ours.*

The reason why we would have our requests granted is drawn from God himself in two respects: first that we may by this humble confession make our selves capable of the graces of God, which do not descend to any but those that are of an humble spirit, *For he giveth grace to the humble*, 1. Pet. v. If we would have our desires granted, because it is the nature of God to be good and gracious, to be of power to do what he will for the good of his people, we must desire him to be gracious, *propter se-metipsum*, for his own sake, *Isai. xliiii. 25.* Our motive unto God must be, *For thy loving mercy, and thy truths sake, Psal. cxv. 1.*

*Help*

*Help us for the glory of thy name, deliver us, be mercifull to our sinnes, for thy names sake,* Psal. lxxix. 9. By these motives we must provoke and stirre up God to heare us. This is the difference that is betwixt the prayers of profane men, and those that are sanctified: Hea-then and profane men referre all to their own glory; so saith Nebuchadnezar, *Is not this great Babel, which I have built by my great power, and for the honour of my Majestie?* Dan. iv. 30. Such a man thinketh himself to be absolute Lord, and will say, *Who is the Lord over us?* psalm. xii. Therefore are they called the sonnes of Beliall: But the patriarchs that were sanctified frame their prayers otherwise: Jacob acknowledged, *I am not worthy of the least of thy mercies,* Gen. xxxii. by which humilitie he made himself capable of mercy. *To us belongeth shame* (saith

(saith Daniel, chap. 9.) *but to thee belongeth compassion and forgiveness, though we have offended.* So Christ himself in this place doth teach his Disciples to pray that God will give them the things they desire, not for any thing in themselves, but for his names sake, for thine is the Kingdome power, and glory; whereby we perceiue that humility is the means to obtain at Gods hands our suits.

The other respect is in regard of God: for he maketh his covenant with us, *that he will be our God and we his people:* And when the prophet stirreth up the faithfull, *to worship the Lord, and to fall down before the Lord our maker,* he addeth this as a reason, *For he is the Lord our God, and we are his people, and the sheep of his pasture,* Psal. xcv. Wherefore one saith, *Commemoratio est quadam necessitas exaudienti nos, quia nos ipsius sumus,*

*mus, ipse noster est*, It is a necessary motive to God to heare us, because we are his, and he ours. Therefore in all the prayers and psalms which the Saints of God make, they ground their Petitions upon this : In regard of God the father, who is the Creatour, they say, *We are thy workmanship created by thee, therefore despise not the works of thy own hands*, Psal. cxxxviii. besides, *We are the likenesse of Gods image*, Gen. i. therefore suffer not thine own image to be defaced in us, but repair it.

Secondly, in regard of Christ, *we are the price of Christs blood*. *Empti estis pretio*, 1. Corinthians vi. *Ye are bought with a price; therefore suffer not so great a price to be lost, but deliver us and save us*. Again, *we carry his name* : for as he is Christ, so we are of him called Christians : *seeing therefore that his name is called upon*

upon us, Dan. ix. 19. be gracious to us, and grant our requests.

Thirdly, in respect of the holy Spirit; the breath of his Spirit is in our nostrils, which is the breath of life which God breathed in us at our creation, Gen. ii. 7. Again, the same Spirit is to us an holy Spirit, and sanctifieth us: we are not onely *Vagina spiritus viventis*, the sheaths of the living Spirit, but *Templa Spiritus sancti*, the Temple of the holy Spirit, 1. Cor. vi. 19. and therefore for his sake we are to intreat him to be gracious to us.

We are Gods kingdome; and therefore it belongeth to him to seek our good: all the world is his kingdome by right of inheritance; but we that are his Church, are his kingdome by right of purchase: we are *λαός εις περιποίησιν*, 1. Pet. ii. 9. a people peculiar, or gotten by purchase; he hath redeemed  
us

us to be *λαοὶ μετῴντες*, Titus ii. 14. *a peculiar people*, and the price whereby we are purchased is his own blood, 1. Peter i. Acts xx. he saith, *He will be our God, and we his people*, Leviticus xxvi. *He will be our Father, and we his Children*, 2. Corinthians vi. he our Lord, and we his servants: Therefore we may challenge at his hands that favour which Kings vouchsafe to their subjects, which Fathers shew to their children, that is, to love them, to defend them, and to wish them all the good things they need.

If he have purchased us to himself by his blood, then we pertain to him, and we may say to him, as his Disciples said to Christ, Mark iv. 38. *Carest thou not for us, that pertain to thee, but sufferest us to perish?* These words, *Kingdome Power, and Glory*, being joyntly considered,

considered, are a representation of the Trinity. As Moses, speaking of the Authour of our creation, reckoneth up the name of God three times, Gen. i. 27. as in the blessings of the law the name of God is thrice repeated, Numb. vi. 6. and as the Angels cry thrice, *Holy, Holy, Holy*, Isai. vi. to teach that there are three persons in the God-head, which the Heathen themselves have compassed; so Christ in the new Testament doth by these words, *Kingdome, Power, and Glory*, signifie those three persons, which afterward he expresseth by the name of *Father, Sonne, and holy Ghost*, Matth. xxviii.

If we consider them severally, although they may all be ascribed to any person of the Deity, yet the Kingdome is to be ascribed unto Christ, 1. Cor. xv. 35. Power to the holy Ghost, Rom.



Rom. xv. 13, 19. and Glory to the Father, Rom. vi. 4. that we setting our selves in Christs Kingdome, that is, his Church, by the power of the holy Ghost, may be partakers of that glory, which God the Father hath prepared for us.

Again, these words are set to distinguish Gods Kingdome from earthly kingdomes. Each King hath not power, as the King of Israel saith, *If the Lord do not succour thee, how can I help thee?* 2. King. vi. 21. But Gods kingdome is a Kingdome of power.

Secondly, there are kingdomes of Might, but not of Glory: such was the kingdome of David. He had a kingdome of might, but not of Glory: for he spent all his time in troubles; but the kingdome of Salomon his sonne was both a powerfull and a glorious kingdome, & therein was a figure of the perfect kingdome of Christ. Wherefore

Wherefore we are taught by these words, that as Kingdome is the Lords, so he hath not onely a kingdome of power, whereby he is able to defend, but of glory, whereby he can also reward his servants and subjects: Moses desired of God, *that he would shew him his glory*, Exod. xxxiii. But he that is of Christs kingdome *shall see the glory which Christ had from the beginning with the Father*, John xvii. 21.

To consider these words severally: Upon these words of the prophet, *Knit my heart unto thee*, Psal. lxxxvi. one faith, *Religio dicitur à religando*: as there is a mutuall bond between the King and his people, so is there between God and us. The Kings duty is to defend his subjects from injury and wrong, and to bestow on them all manner of benefits: The duty of subjects is to be dutifull, and yield all

all ready to give to their prince; so God for his part is ready, not onely to defend us from all danger, but to bestow all good things upon us : and therefore we are bound to be religious and dutifull to him, as to our King and Sovereigne. We must not onely love him as a Father, but fear him as our Lord and King, Matth. i. 6. And this mixture shall keep us in the way of salvation : we shall neither too much despair nor presume of his goodnesse. This fear we must testifie both by a reverend regard of his law, and of his officers. He is no good subject that rebelleth against the laws of his Prince ; no more are we, when no more can be gotten at our hands, but by the precepts of men, Esa. xxix. When the statutes of Omri are kept for fear of temporall punishment Mich. vi. and the laws of God are had in no price ;  
then

then it is a signe that we are not so dutifull and loyall to our heavenly prince as we ought to be.

Secondly, we must testifie our fear of God by a reverend regard of his Prophets and Priests, which are the Ministers and Officers in his kingdome. When the Jews mocked the messengers of God, and misused his Prophets, they shewed their contempt of God himself; and therefore the wrath of the Lord arose against that people, 2. Chron. xxxvi. 16. Contrariwise, if we have an honourable conceit of them, and receive them as the Angels of God, Gal. 4. then we shew our selves to be dutifull vassals to our heavenly Lord and King.

Next for power: As Saint Peter saith, *God is able both to respect the righteous, and to shew vengeance upon the wicked*, 2. Pet. ii. 9. so whether we re-  
spect

respect the power of his grace inward, whereby he worketh all good things in the hearts of his people, or the outward power, whereby he defendeth them from evil; whether it be the power of his holy Spirit, or of his right hand, we must confesse with the Saints, *That all power, and strength, and might belong to God*, Rev. vii. And therefore whatsoever power we have, whether inward or outward, we must imploy it all in his service. *Fortitudinem meam ad te servo, I will keep my strength, or reserve it, unto thee*, Psalm. lix. 9. So we must not spend our strength in thoughts of vanity, but imploy it to his use, and to the setting forth of his glory, to whom onely all power belongeth.

Thirdly, Christ teacheth us to ascribe all glory to God, that whatsoever praise or commendation doth come unto us by  
any

any thing we do, we should make surrender of it to God, to whom all glory is due, & say with the Church, *Non nobis, Domine, &c. Not unto us, O Lord, not unto us, but to thy Name give all glory*, P sal. cxv. For as the prophet saith, The Church is a place wherein the voyce of gladnesse is heard, and the voyce of them that sing, *Praise the Lord of Hosts, for he is loving, and his mercy endureth for ever*, Jer. xxxiii. 11.

The faithfull are taught to return all glory to God, which is given to them. God himself saith, *Gloriam meam alteri non dabo*, My glory will I not give to another, Isa. xlii. If he giveth his glory to any other, it is to such as deserve it, and have all power of themselves; but there is no creature which hath any power, but what is given of God: and therefore God doth by right reserve his glory to himself, and we ought willingly to yield

yield all glory to him alone, because he promiseth, *them that honour me, I will honour*, 1. Sam. ii. that we glorifying him here with a verball glory may be glorified of him with a reall glory, when he cometh to judge the world, 2. Thess. i. 12. and with an exceeding weight of glory, 2. Cor. iv.

But yet we doe not fully see wherein the glorious Kingdome of God differeth from the Kingdomes of this world: for both power and glory may be ascribed to an earthly prince, & it is certain that Salomon had them all: and therefore as he is distinguished from earthly Fathers, for that he is said to be in heaven; so he differeth from earthly Kings, in that his Kingdome is said to endure for ever and ever.

There is another difference implied in the Article<sup>n</sup>. Earthly Princes have a Kingdome,

a kingdome of power, and a certain glory in this world; but it is not the kingdome. This prepositive Article importeth two things; a Generalitie and a Superioritie: for the first point, he that hath but a piece of the earth to bear rule in, is not an universall king; but *God is King over all the earth*, Psal. xlvii. Therefore if we be so carefull to behave our selves aright in the presence of an earthly king, whose kingdome is limited within certain bounds, which if he exceed, he is no more king; much more ought we to prayse and glorifie him whose kingdome is universall.

Secondly, for the Superiority of Gods kingdome: There are a great number of kings on earth; but of this King it is said, *All kings shall fall down before him, all nations shall worship him*, Psal. lxxii. For he is said

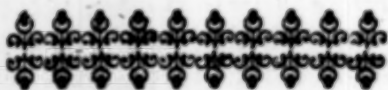


of Kings, and Lord of Lords,  
Rev. xix.

Touching the other difference signified by the word, *for ever*: Though a man had all the earth for his kingdome, yet it could not be a kingdome for ever and ever: no Prince ever reigned the whole age of a man, and so long time as a man naturally may live, which the the Philosophers say is the space of an hundred years; but his kingdome indureth not onely the age of a man, but *In seculum*, For ever & ever: Thy Kingdome, Power, and Glory endureth for ever and ever, whereas mans kingdome, power, and glory, lasteth but a few years, and sometimes but a few dayes.

Jesabel had a glorious kingdome, but within a few years it was said of her, *Ubi est illa Jesabel?* Where is that Jesabel? 2. Kings x. when it was fulfilled which the prophet Jeremiah

remiah foretold, xiii. 18. *Tell the King and Queen, Humble yourselves, for your dignitie shall be taken away, and the crown of your glory shall fall down.* And the like is the greatnesse of all earthly kingdomes: and therefore Christ teacheth us to direct our petitions to him whose kingdome is everlasting, Psalm. cxlv. whose power endureth for ever and ever, not to a mortall king, but to God, *qui solus habet, &c.* which onely hath immortalitie, 1. Tim. vi. who being himself an everlasting King, and incorruptible, is able to bestow upon us both a *Crown*, 1. Pet. v. and an *Inheritance incorruptible, and that fadeth not*, 1. Pet. i. 4. This is our hope, and the perfection of our desires: and therefore, as the Creed hath his period in *Life everlasting*, so last of all we are taught to pray for glory everlasting.



## The nineteenth Sermon.

*Amen.*



**W**E are now come to the last word of the Lords Prayer, the power and efficacie whereof at this time is to be considered: for there is in it, every way, matter worthy of our consideration; and we cannot perfectly accomplish our duty in prayer, except we understand this word aright: For after we have laid out our severall petitions to God, and made our allegatio<sup>n</sup> to God, why we desire to be respected by him, namely because we are of his kingdome and jurisdiction, for that we have no power of our selves to do any thing; and lastly, because that we confesse that *all glory*

is to be ascribed to him ; then it remaineth that we desire of God that those petitions and allegations made by us may by him be ratified, which is done in the word *Amen*.

Wherein the ancient writers consider two things : First, Jerome saith, it is *Signaculum consensûs nostri*, that by it we acknowledge that whatsoever we can desire is contained in this form of prayer.

Secondly, as Saint Cyprian saith, it is *votum desiderii nostri*, that as we allow of this form of prayer, and the petitions made therein ; so we desire that it will please God to perform and accomplish them : So in this word is implied the consent of our mind to allow of the things which we are taught to pray for in this prayer ; and secondly, the desire of our heart, for the obtaining of the same.

The one is the Seal of our Faith,

Faith, in as much as we acknowledge those things to be true: The other is the Seal of our Love, whereby we testify our desire for the accomplishment of these petitions. The one is referred to Truth; the other to the fervency of the Spirit: in which two things, as our Saviour affirmeth, John iv. 24. *the right worship of God consisteth*. Concerning which word, to be added in the end of our supplications, there is an absolute commandment, not onely in the old Testament, *Let all the people say, Amen*, 1. Chron. xvi. 33. psal. cvi. but in the new, as appeareth by Saint Pauls question, 1. Cor. xiv. 16. who to shew the necessitie of this word saith, *How shall the unlearned say Amen to thy thanksgiving?* for indeed it concerneth every one, as he will answer the transgression of, *dicet omnis populus*, all the people shall say, which is a

flat commandment, not to be omitted, to adde this word to their prayer. The word it self is originally Hebrew, but used by the Evangelists, & retained still in every language and tongue, without translation or alteration, either in Greek, Latine, or any other. The reason of the retaining of it is, that it might appear that the Synagogue of the children of Israel, and the true cōgregation of the Church of Christ, gathered out of all nations, is but one mysticall body, whereof Christ is the head: the same we are given to understand by this, that the Spirit of Adoption is said to cry not onely *Abba* in the hearts of the Jews, but also *πάτερ* and *Father*, in the hearts of the Gentiles, Rom. viii. 20. Therefore our Saviour would not have his name to be either intirely Hebrew, as *Jesus*, *Messias*, or intirely Greek, as *πατὴρ Χριστὸς σωτὴρ*, but  
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the one in Hebrew, the other in Greek, *Jesus Christ*, to shew that he is our peace, who of two hath made one, who hath reconciled us both in one body; and that he is the corner stone, whereby the Church, consisting both of Jews and Gentiles, is coupled together, and groweth to be one holy Temple to the Lord, Eph. ii. 14. Though they be as the Apostle speaketh, *Congregatio primogenitorum*, The Congregation of the first-born, Hebr. xii. 23. yet we are the Church of God, as well as they; we, I say, that are born after them, we that are of the Gentiles, have none other law for our direction, then that which the Jews had, as the Apostle saith, *I write no new commandment, but an old commandment, which you have heard from the beginning.* 1. John ii. 7. We have no other faith, but as the Apostle saith, *Eundem spiritum fidei*

*habentes*, having the same spirit of faith, 2. Cor. iv. The same grace is offered to us, that was offered to the Fathers, *For we believe to be saved by the faith of Jesus Christ, as well as they*, Act. xv. 11. and we have no other Sacraments then those which the Jews had, of whom Saint Paul saith, *They all did eat the same spirituall meat, and drank the same spirituall drink*, 1. Cor. x. and therefore it is meet likewise that we should make the same prayer that they made. And indeed there is no petition in the Lords prayer, which is not found in the old Testament used by the Church of the Jews: For that which the prophet prayeth, Psalm. lvii. 6. *Lift up thy self, O God, above the heavens, and thy glory above all the earth.* Psalm. lxvii. *that thy way may be known upon the earth, &c.* is nothing else, but the hallowing of Gods name. Se-



Secondly, *Remember me, O God, that I may see the felicitie of thy chosen*, Psalm. cvi. is nothing else but an exposition of the second petition, where we pray, *Thy Kingdome come.*

Thirdly, those words of the prophet, Psalm. cxliii. *Teach me to do the thing that pleaseth thee*; is a full comprehension of the third petition, where we desire that his will be done.

Fourthly, *The eyes of all things look upon thee, and thou givest them meat in due season*, Psalm. cxlv. and the prayer of Salomon, Prov. xxx. *Give me not poverty, nor riches, but feed me with food meet*, is a full expressing of the fourth petition.

Fifthly, *My misdeeds prevail against me; O be mercifull to our sinnes*. Psal. lxxv. 3. is a summe of the fifth petition: and the condition of this petition is found, Psal. vii. wherein the

prophet saith, *If I have done any such thing, or if there be any wickednesse in my hands; If I have rewarded evil to him that dwelt friendly with me (yea I have delivered him that without a cause was my enemy) then let my enemy persecute my soul; whereby he desireth no otherwise to be forgiven of God, then as he doth forgive his brother.*

Sixthly, that which the prophet prayeth, Psalm. cxix. 37. *'Turn away mine eyes, that they behold not vanitie; and psal. cxliii. Set a watch before my mouth, and keep the doore of my lips,* is that which Christ teacheth us to pray, *Lead us not into temptation.*

Seventhly, *Redeeme Israel from all trouble,* Psalm. xxv. 20. in effect is as much as *Deliver them from all evil,* which is the seventh petition.

Lastly, look what reason Christ teacheth us to use here, the same doth David use,  
1. Chro-

1. Chronicles, xxix.

Therefore having the same prayer that the Jews had, it is meet that we should have the same conclusion that they had; and the same is, they said *Amen*, and so do we.

Touching the use of this word, it is found in Scriptures to have two seats or places, and accordingly two severall expositions, to wit in the beginning, and in the end, before, and behind. In the beginning, as in the doctrine of the Sacrament of Baptisme, concerning which our Saviour saith, *Amen, Amen, Except a man be born of water and of the Spirit, he cannot enter into the Kingdome of God*, John iii. And touching the Sacrament of the holy Eucharist, *Verily, verily, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you*, Joh. vi. 33. And touching the effect of prayer, Christ saith also, *Verily,*

*Verily, verily, I say unto you, whatsoever ye aske the Father in my name, he will give it you, John xvi.*

In those places the word *Amen* is used, and thereby our Saviour laboureth to expresse the truth of that which he doth teach. In the end likewise it is said, as Psal. xli. 13. Psal. lxxii. Psal. lxxxvii. 50. *Praised be the Lord for evermore. Amen, Amen.* And in the new Testament, when the Apostle sheweth, *That of the Jews according to the flesh came Christ, who is over all, God blessed for ever. Amen, Rom. ix. 5.* Here the word is used, and set behind; to signifie that we desire that that may be performed, which God before by his *Amen* hath affirmed to be true. Therefore David, having received promise from the LORD by the hand of Nathan, saith, *Let the thing that thou hast promised be Amen.*

Let

Let there be an accomplishment of the same. 1. Cron. xvii. 25. So when the Prophet Haniah had prophesied in the name of the Lord, *I have broken the yoke of the king of Babel, and after two years will I bring again, into this place, all the ornaments of the house of the Lord,* Jeremy the Prophet said, *Amen, the Lord do as thou hast said,* Jer. xxviii. 6.

As in the beginning it ratifieth the truth of Gods promise, so being set in the end, it signifieth the desire of our hearts for the accomplishment of the same: And this desire alwayes followeth, and is grounded upon the promise of God, and the truth thereof; in which regard the Prophet saith, *Remember me, O Lord, concerning thy word, wherein thou canst me to put my trust,* Psalm. cxix. and therefore to Christs *Amen*, in the beginning, where he promiseth,  
*Verily.*

*Verily, verily, whatsoever ye ask in my name, John xvi. we may boldly adde our Amen in the end, that his Amen may be performed. And by right do we ground our Amen upon Gods Amen, for he is called Amen, that is, truth, Esa. lxxv. 16. So the Apostle expresseth it, when speaking of Jesus Christ, he saith, Thus saith Amen, the faithfull and true witnesse, Rev. iii. 14.*

Therefore S. Paul saith of Christ, *that in him all the promises are made to us, yea, in the beginning; and Amen, in regard of the certain accomplishment, 2. Cor. i.*

The reason of our Amen is, because not onely faith, but trust and confidence doth proceed from the truth of God: *fides* or faith hath relation to Gods truth, but *fiducia* or confidence is settled upon Gods faithfulness, and both are affirmed of God.

Moses

Moses saith of God that he is *verus* and *fidelis*, true and faithfull, Deut. xxxii. and Esay, *The Lord is faithfull*, Esa. xlix. 7, 8. Paul in the new Testament, *he is faithfull that promised*, Hebrews x. *He deemed him faithfull that promised*, Heb. xi. For there are two things required in faithfulness, without the which a man cannot be said to be faithfull: the one is ability, of which Abraham doubted not of Gods faithfulness, being fully perswaded, *That what he promised he was able to perform*, Rom. iv. 21. the other is will and readinesse to do, touching which the Apostle saith, *Faithfull is he that called you, et ipse faciet*, who also will do it, i. Theff. v. 24.

These are the parts of faithfulness, and they are both found in God; and therefore not onely God the Father is true, but Christ is said to be the Truth,

John

John xiv. and the holy Ghost is called *the Spirit of truth*, 1. John v. 6. So that albeit that men deal so untruly that it is verified of them, *all men are lyers*, Rom. iii. yet God abideth faithfull, and cannot deny himself, 2. Tim. ii. 13.

So much the Prophet teacheth when he saith, *The mountains shall be removed, but the thing which he hath spoken shall not fail*, Esa. lviii. And our Saviour saith, *Heaven and earth shall passe, but one jot of my word shall not passe*, Matth. v. 18. that is in regard of his power and ability.

For the other part of his faithfulness, which is his will and readinesse, he is said to be a *faithfull Creatour*, that will have care of the souls committed to him, 1. pet. v. and to this purpose serveth that which S. John affirmeth, *Behold what love the Father hath shewed us, that we should be Sonnes of God*, 1. John iii.

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There is in God that faithfulness that is in a mother towards her children; for as a woman cannot but pity her own child, and the son of her womb, so the Lord will not forget his own people, Isa. xlv. 15. As his arm is not shortened but is still able to help; so his affection towards us is such, that he is most willing to help.

In this regard, as hath been observed, he is both a King and a Father, the one shewing his power, the other his willingness and goodwill towards us; upon both these we do ground our Amen, and do learn, not onely, *Credere vero*, believe God which is true, but *fidere fideli*, trust him which is faithful. Upon this faithfulness we may ground all our Petitions: If we seek forgiveness of our trespasses, as Christ teacheth us to pray, then God is faithful to forgive us our finnes, 1. John i. If we will pray against

against temptation, the Apostle saith, *God is faithfull, and will not suffer us to be tempted above that we are able to bear*, 1. Cor. x. If to be delivered from evil, which is the last Petition, the Apostle telleth us, *The Lord is faithfull, and will stablish us, and keep us from all evil*, 2. Thess. iii.

Thus we see both what is our Amen, and whereupon it is grounded.

The last thing is the right saying of this word, which is a thing to be inquired: for the Apostle, as though he took care for the right saying of it, saith, *How shall the unlearned say Amen?* 1. Cor. xiv. 16. Teaching us, that it is not enough to say *Amen*, unlesse it be said in right form and manner.

The right saying is reduced to foure things: First, that as, the Apostle saith, *We pray with the Spirit*, 1. Cor. xiv. For of the foure

four evil Amens which the Hebrews note, one is, when our Amen doth not come from an earnest desire: *We must poure out our hearts before him*, P sal. lxii. 8. So our Amen must come from the heart: we must be so disposed, that we may say, *As the Hart brayeth for the rivers of waters, so thirsteth my soul after thee, O God.* psal. xlii. 1. *My soul thirsteth for thee, and my flesh longeth for thee in a barren and dry land where no water is*, psal. lxiii. without this Amen, our Amen is *exanime*, a dead Amen.

Secondly, a man may desire a false thing; so did the Prophet give his Amen to the false prophecy of *Hannaniah*, Jere. xxviii. but we must be carefull that it be true that we pray for: therefore the Apostle saith, *he will not pray with the Spirit onely, but with his understanding also.* 1. Cor. xiv. 25. So our Saviour telleth us, *we must worship God, not in Spirit*

*Spirit onely, but in Spirit and Truth*: That is, we must have understanding that our Petitions be true and agreeable to Gods will, John iv. for as in thanksgiving it is requisite *that we sing praise with understanding*, Psal. xlvii. so the like must be done in prayer: they are both good, both to pray with the Spirit and with the mind; therefore it is better to pray with both then with but one alone. Therefore it is a mervail that any should think it enough to pray with the Spirit, though they do not know in their mind what they pray for, but pray in an unknown tongue, as the Church of Rome doth, seeing the Apostle saith, *He will pray both with the Spirit and with the understanding*, 1. Corinthians xiv. 15, and this understanding is not of the words onely, but of the matter that we pray for. We may understand the words wherein the prayer

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is made, and yet not understand the thing that is prayed for. The sonnes of Zebedee prayed in their own Language, and yet our Saviour telleth them; *Ye know not what you ask.* The Eunuch that was reading the prophet Esay, no doubt, understood the language of the Prophet; and yet when philip asked him, *Understandest thou what thou readest?* he answered *How can I except I had a guide?* Acts viii. 31. Therefore we must pray, not onely *Intelligenter*, but *Scienter*; we must know what we ask, we must be carefull that whatsoever we ask be according to his will: for then may we be assured that he will heare us, 1. John v. we must ask in Christs name, John xvi.

Lastly, *to a good end*: for otherwise our prayers shall not be heard; *Ye ask and receive not, because ye ask amisse,*  
James

James .iv But this is not all that is required, that we may pray with the Mind and Understanding: for we must intend the thing that we pray for with our heart, that the Lord may not have cause to complain of us, as of the Jews, *that honoured him with their lippes, while their heart was farre from him,* Isa. xxix. 14. That we may with more attention of heart addresse our selves to pray, our Saviour biddeth us to gather our selves from all things that may carry away or distract our minds, and to *enter into our chamber,* there to pray to our Father, *which is in Heaven,* Matth. vi. 6. This did not S. Peter observe, when he prayed, *Master, let us make here three Tabernacles:* and he refore the Eüangelist saith, *He knew not what he said,* Luke ix. 33.

Thirdly, that we may say *Amen* aright, we must not onely understand in our mind, & desire  
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in our spirit the thing that we pray for, but must confidently look for the performance of that we desire: for unto this confidence there is a promise made on Gods part, of whom the prophet saith, *That the Lord is nigh to all that call upon him in truth*, Psal. clxv. that is, in faith and confidence that they shall obtain the thing that they pray for: therefore our Saviour saith, *Whatsoever ye pray for, believe, and it shall be done*, Mark xi. 24. and the Apostle saith, *If we will obtain our requests, we must ask in faith, without wavering: or else we shall be like the waves of the sea, that are tossed with the wind, and carried about with violence*, James i. 6. And we shall not need to doubt, but we shall be heard, if we pray in a right manner, if we pray for a right end, that we may say, *Tua est gloria, Thine is the glory.*

This

— This confidence and trust hath certain limitations: First, we may assure our selves that God will grant our requests, if it be expedient for us; and therefore we must not limit God, nor appoint him his time, but as the Psalmist saith, *We must direct our prayers early to him, and wait for his pleasure*, Psalm. v. 3. *We must carry our Lords leisure*, Psal: xxvii.

Secondly, though he grant not the same thing we desire, yet he will grant us a better. The Apostle prayed Christ, *that the prick in the flesh, the messenger of Satan, might be taken from him*: but he had another answer, *My grace is sufficient for thee*: that was better then if God had said, *apage, Satana*, 2. Cor. xii. For if we pray to God in such manner and sort as he requireth, we may assure our selves, *our prayers shall not return into our own bosoms*, Psal. lv. 3 but



but he will either grant the thing we desire, or else that which shall be better for us.

Fourthly, that our Amen be indivisible, that is, we must say Amen to every petition of the Lords prayer: for naturally our corruption is such, that we can be content to desire the accomplishment of some of them, but not of others: we do willingly say Amen to Thy Kingdome come; but as for Hallowed be thy name, we give no Amen to that, as appeareth by the whole course of our life, which is nothing else but a profaning and polluting of Gods most glorious and fearfull Name.

We would gladly pray for dayly bread, but as for doing of Gods will, and obeying his commandments, we agree not to that.

We like well of the last Petition, Deliver us from evil, but as for that which goeth before

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it, Lead us not into temptation, we will not subscribe to that: for we do seek by all means to tempt our selves, and to draw our selves unto sinne.

We can be content to pray, that he will forgive us our trespasses; but as for the condition, which is the forgiving of those that trespass against us, we give no Amen to that, as is clear by the wrathfull and revenging spirit that carrieth most men into all manner of outrages, while they will not learn to put up wrong, as they are taught by Gods word. Therefore in regard of this Petition, and the condition annexed, our Saviour saith, Take heed ye say Amen to this intirely: *except ye forgive one another, your heavenly Father will not forgive you*, Matth. vi. 15.

Therefore we must have a care as well to hallow Gods name in this life, as to be partakers of his Kingdome in the life to come:

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we must labour as well for the fulfilling of his will, as for the obtaining of daily bread.

If we will be freed from evil, which is the effect of sinne, we must take heed that we do not tempt our selves; and as we would be forgiven of God, so we must forgive our brethren.

Lastly, we must say Amen to the reason which our Saviour useth in the conclusion of the prayer. As the Apostle saith, *How shall the unlearned say Amen to thy thanksgiving?* 1. Cor. xiv. For there are many that will say with the Lepers, *Jesus Master, have mercy upon us*: but being cleansed, few or none will return to give God thanks, and to say as our Saviour teacheth, *Thine is the Kingdome, Power & Glory*, Luke xvii. We must not onely pray to him when we lye sick upon our beddes, that it would please him to comfort us, and to make our bedde in our sick-

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ness, Psal. xli. 3. but to sing praises to him when he saveth us from adversity, & delivers us out of our enemies hands, Psal. cvi. 10. Our Halleluiah must be sounded as lowd as Hosanna. The Saints in Heaven have no other prayer but thanksgiving; they cry, *Amen, Blessing, & Glory, and Wisdome, & Honour, & Power, be to God*, Rev. vii. 12. All their song is *Amen, Halleluiah*, Rev. xix. 4. Therefore if we will come where they are, we must sound out the praises of God, as they do; If we will be like the heavenly Angels, we must speak with the tongue of Angels; If we say Amen to his praise and honour, he will ratifie his word towards us, so that his promise to us, shall be Yea, and Amen.

FINIS.

